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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
SOCIETY OF JESUS.

VOL. XXXIX.

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1910.

FOR CIRCULATION AMONG OURS ONLY

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THE

WOODSTOCK LETTERS

VOL. XXXIX. No. 1

THE CURIA OF FATHER GENERAL.

The rightful home of the Curia of Father General is the Professed House at Rome, the large building which occupies the rest of the block in which is the Church called the Gesù. In this house the Curia lived from the earliest times until 1873, when the building was seized by the Italian Government and Father Beckx and his community were rendered homeless. His predecessor, Father Roothan, had also been an exile for some years owing to the pressure of the Revolution of 1848.

On losing the Gesù, Father General Beckx moved with his community to Fiesole, a town near Florence, and there the Curia remained until it was able to find its way back to Rome. Practically, all of the Curia was definitely settled in Rome in 1895, the German College having ceded various scattered rooms, cramped enough, but the best the College could give under the circumstances, to the Fathers and Brothers connected with the general government of the Society. Gradually the quarters have grown better, owing to the fact that the death, one after another, of the Jesuit Cardinals, who lived in the German College, has put their apartments at the disposition of the College.

THE GERMAN COLLEGE.

The German College was formerly a hotel. A large portion of the Curia rooms is in what was a *palazzo*, or better class residence, before it became a hotel. Relics of the hotel are found everywhere in the shape of decorations. It is situated in a modern and wholesome section of Rome, on the slope between the Quirinal and Pincian Hills. The Quirinal Palace is near, not more

than a five minutes walk away. From the upper rooms of the Curia St. Peter's can be distinctly seen, a good half hour away on the opposite side of the city. Back of the College is a convent turned into a barracks for the King's guard. The former garden of the Convent is the drill ground of the men. The reveillé, etc., of the guard form one of the distractions of the Curia life. Some of the music is exceedingly interesting. The street in front of the College is called *S. Nicola da Tolentino.* It is a busy thoroughfare from the Station into the centre of the city. Hardly any time in the day does the rumble of carriages, busses or wagons cease. This street is somewhat north-west of the College. The street to the south-west is called by the same name, only having *alley* for title, while the other is full *street.* This *alley* is also a busy thoroughfare, especially inconvenient at night, when, at a certain hour after bedtime, there is a furious charge down it of automobiles, carriages and what not. It is on this *alley* that the Curia rooms are mostly situated. Fortunately, a small garden separates the house from the *alley.*

QUARTERS OF THE CURIA.

At present Father General has the second and third floors and a part of the fourth floor of the south-western portion of the German College. Besides this, there are the Curia Refectory and Kitchen in the basement and the Library on the first floor, with two rooms next to it prepared for guests.

Let us make a little trip from below up.

In the basement of the south-western part of the old Costanzi Hotel, now the German College, the Curia has its Refectory, which is nothing but three basement rooms made into one by means of heavy arches. The Kitchen is a one-story out-building not under the general roof.

The Refectory is an L in shape. The tables are small. Of the two at the top of the L, the one to the left as you enter is Father General's. His place is the same as that occupied at Woodstock by Rev. Father Rector. Next to Father General on his right come the Fathers Assistant, two of whom are at the same table with him, while the other three occupy a table at the end of that and perpendicular to it. At Father General's left is a narrow passage way between his table and the one opposite. At this table sit three other Fathers of the Curia. The position of the other tables has no

special interest. Among the Fathers Assistant there is no order of precedence at table, each taking whatever place he happens to get. Among the other Fathers also there is no precedence, except that the Father Minister occupies always one of two positions directly opposite Father General. The reader is at the angle of the L, where there is a large window and the pulpit. The chairs are all against the wall, which makes the serving easier. A slightly inclined board runs under the tables to keep the feet off the concrete floor. The floor is in several patterns which do not agree, but is kept immaculately clean, distinct efforts being made in this regard throughout the Curia. The general impression is that combination of sufficiency, simplicity and moderateness which was St. Ignatius' ideal.

The ascent from the basement is by a spiral stone staircase. On the first floor this staircase is shut off from the rest of the College by an iron grating and a door, which is always locked, each member of the Curia having a key common to it and the other three cloister doors. The Refectory, Kitchen, Library and two guest rooms are thus unavoidably outside the cloister, but, of course, within the College enclosure.

The Library occupies four rooms and is arranged like ordinary libraries, but with a gallery around the rooms and a fixed staircase. The books, including pamphlets, number 20,000, consisting of some relics from the seizure of the Professed House, odds and ends of various sorts, and copies of books of Ours sent to Father General. There is a card Catalogue containing 30,000 cards in four large drawers, two in each of two great cases. The drawers are at a height from the floor to suit the ordinary man standing.

After passing the cloister door, and ascending the spiral staircase, you come to the first floor, which may be called that of Father General. At the extreme angle of this floor are four rooms. The first is a passage way and leads on the right to the Consultation Room, sometimes called the *Anticamera*, and on the left to Father General's Room.

Father General has for his private apartments two rooms, both provided with desks. He usually, however, works in his bedroom.

On the same floor with Father General are the five Fathers Assistant, the Father Secretary, the Spanish Father Substitute and several Brothers. The room next to Father General's on the south-west front of the

building is that of the English Father Assistant. Next to that comes the Curia Chapel, a hall provided with an excellent altar, relics, pictures and appropriate furniture for a Chapel. The Blessed Sacrament is kept here.

The third floor—called second in Italian—is occupied by the Father Procurator General with his two Brothers assistant, the Father Minister, the English Father Substitute, the Father Archivist—called *Adj. Sec.* in the Catalogue—and some Brothers. On this floor, too, is the Infirmary, which consists of a dispensary, two attractive rooms and a small chapel, into which one of the doors of the nearest Infirmary room opens, so that a patient unable to leave his room can hear Mass and receive Holy Communion. The little Chapel has been used many times already, though the Infirmary came into existence only a year ago. The Infirmary is placed where the sick can be as free as possible from noise, there being no living rooms above. Just over the Curia Chapel is another Chapel of the same size, with five Altars, a side chapel containing one more.

On the third floor, as on the others, there are several Brothers. One of them, besides being assistant to the Father Procurator General, has charge of the relics of our Saints and Blessed and in this respect is under the direction of the Father Postulator General of our causes, who lives at the Gregorian University. It may be well to say here that applications for relics of our Saints and Blessed should be sent to him direct and may be made in English. His address is: *The Rev. Camillus Beccari, Università Gregoriana, Via del Seminario, 120, Roma, Italy.* It is best to send with the request sufficient money to defray the cost of the reliquaries and the expense of forwarding. A donation for the Causes would also be in place, but should be sent to the Father Procurator General. Such contributions are spent in the expenses—which are far from slight—of the processes of Beatification and Canonization of Ours.

The fourth floor affords a lodging to three of the Fathers Substitute and contains the Archives, the tailor and clothes department and the rooms of some Brothers.

Each floor is cut off from the rest of the house by a locked door, to which all of the Curia, as has been said, have a key. There are Brother porters for the second and third floor entrances.

The Curia is not heated in winter and is not seldom quite cold. Most of the rooms, however, are endurable

and even comfortable on sunny days, at least at the times of the day when the sun enters the rooms. The house is well placed in this regard, all the outside rooms having the sun either all morning or all afternoon. But the sun is not always shining, and even days when it is are often quite cold. Hence not a few of the Curia are obliged to have a fire. Their stoves are of various makes, from an Austrian *ofen* to an American iron stove, and burn charcoal, coke or anthracite. Last winter no fewer than eight were forced to have a fire, either the whole winter, or a part of the time, or at least on some days. The great difficulty is not the cold, but the damp. To do away with this in the Refectory a fire was lighted even there a number of times this year just before meals.

All the floors are of concrete. This necessitates each one's having a rug or mat or board for his feet. A carpet covering the entire floor would be comfortable, but there is none even in the Consultation Room.

The furniture of the Curia is ordinary and sufficient, the special needs of each one being met. There is in each room an ordinary bedstead of iron with two mattresses, a washstand, book-case, desk and chairs. It may be interesting to add that there are two large American office desks in the Curia. One is in one of the rooms of Father General. The other, curiously enough, is in the room of the English Father Substitute, dear, good Father Hayes having preferred an open top and therefore exchanged his American desk for that of the Father Substitute. Both these desks are a present sent by Father Dowling when Rector at Omaha, and are exceedingly useful. The desks of all the Fathers of the Curia are so arranged that private papers can be concealed—an obviously necessary precaution.

The appointments are a little more ambitious in the Consultation Room, which serves as reception room for persons of distinction. There is in the room a breviary —that of Card. Steinhuber—for priests who may be kept waiting. One is lucky to get in to speak with Father General on the first trial. The present writer has on several occasions been obliged to return a number of times for two days before succeeding. Because of the pressure of business, even the new Bishop of Cleveland had to wait in the Consultation Room nearly an hour to get a chance to invite Father General to his consecration—an invitation, it may be added, which his Paternity very kindly accepted.

The house is furnished with electric light, and there is telephone connection with the College porter's lodge and with the city. There is also a telephone connecting Father Minister's floor with the Kitchen and Refectory.

PERSONNEL.

So much for the house in which the Curia lives. Now for the people who compose it.

First comes Father General, 67 years of age, strong and in good health, which he needs to do his unceasing work.

The other Fathers of the Curia are, in the Curia itself, half-jokingly divided into the *Upper* and the *Lower* Curia. To the former belong the five Fathers Assistant. All of these except the English were formerly Provincials. It may be interesting and instructive to set down the birth year of each and his year of entrance into the Society.

Father Freddi, 1846–1862; Father Fine, 1847–1865; Father Ledochowski, 1866–1889; Father Abad, 1844–1864; Father Walmesley, 1850–1867.

The Fathers Assistant serve the Society in many ways, but especially by their knowledge of the Institute and their experience. Both of these elements can be estimated to some extent from the offices in which they were employed between their fourth year of Theology and their election as Assistants. Let us study this out of the Catalogues.

Father Freddi, of the Roman Province, was successively Minister (a year), Socius to the Master of Novices at Naples and at Castel Gandolfo (4 years in all), Italian Substitute and Minister of the Curia (a year), Socius to the Provincial (3 years), Provincial (5 years), Assistant for Italy since 1892, elected in two General Congregations, and Vicar General before the last.

Father Ledochowski, of the Province of Galicia, was Scriptor (2 years), Superior of the Residence at Cracow (2 years), and then Rector of the Scholasticate there (a year), Vice-Provincial (a year), Provincial (4 years). He was elected Assistant in the last General Congregation.

Father Fine, of the Province of Lyons, was first Director of a new College at Marseilles (a year), and then Rector at Lyons (5 years), Rector of the Scholasticate at Mold (6 years), Provincial (6 years), Assistant since 1901, chosen on the death of his predecessor, and elected by the last Congregation.

Father Abad, of the Province of Castile, was Socius to the Provincial (a year), Spanish Father Substitute (3 years), Rector at Valladolid (3 years), and in the Scholasticate at Oña (4 years), Provincial (6 years), Rector again at Oña (9 years), and was then elected Assistant at the last Congregation.

Father Walmesley, of the Province of England, was Prefect-General at Glasgow (a year), Professor of Humanities at Stonyhurst (5 years in all), Superior of the Juniors at Roehampton (a year), Rector of Stonyhurst (7 years), Vice-Rector of Grahamstown in South Africa (9 years), then a few months Socius to the Master of Novices at Roehampton, being chosen Assistant on the death of Father Hayes.

Only one of the present Fathers Assistant can be called a really sound and healthy man. Several are more or less weak and sickly and have occasional spells of sicknesss. But in no case has any of them in the last three years been disabled so as not to do his work. Father Hayes, indeed, was unable to stand the climate more than a few months, but he died of a disease contracted long years before.

The connecting link between the Upper and Lower Curia is Father Secretary. This is Father Antony Rota, of the Province of Aragon, born in 1838, entered the Society in 1857. Father Secretary is thus over fifty years in the Society. It is interesting to note that his golden jubilee, two years ago, was celebrated by the concession of a cup of coffee at recreation, and no more, the custom as to golden jubilees in the Curia being exceedingly simple. Father Rota was called to Rome to be Spanish Father Substitute in 1885 and was made at first Assistant Secretary, then in 1885 Secretary of the Society. He has been Secretary ever since, under four Generals. Before being called to the Curia, Father Rota was Minister and Socius to the Master of Novices at Toulouse (a year), Spiritual Father and Professor of Juniors (a year), then Superior of the Juniorate at Tolosa (3 years), Superior of the Residence of Java (3 years), Socius to the Provincial (3 years), Rector of the Novitiate of Veruela (4 years), and Rector of Morella (3 years).

The Lower Curia is composed first, of the five Fathers Substitute of the Secretary, one from each of the Assistancies. The dean is the Spanish Substitute, Father Edward Gallo, of the Province of Castile, 1846–1860. He was called to the Curia in 1901, having previously filled the post of Professor of Rhetoric in the Juniorate

(4 years), Minister at the Juniorate (a year), Socius to the Provincial (5 years), Minister a year at Bilbao, Rector of the Novitiate at Loyola (3 years), Superior and then Rector of the Juniorate at Burgos (7 years), then Scriptor (2 years).

Next after Father Gallo comes the French Substitute, Father Peter Lucas, of the Province of France, 1849–1876, called to the Curia in 1901 after being Minister and Socius to the Master of Novices at Slough in England (5 years), Procurator at Canterbury (a year), Minister (2 years) and Scriptor (7 years) at Tours.

The other Fathers Substitute have been a little less than three years in the Curia. The oldest of them is Father Gomar Schuurmans, 1862–1878, the youngest Father Joachim Diamantes Alberti, 1869–1889, who is also the youngest of the Curia Fathers and pronounced his solemn vows in the Curia itself.

Father Schuurmans, of the Province of Holland, the German Substitute, before October, 1906, when he was called to the Curia, had been Prefect-General (3 years), Minister (4 years), Rector (4 years), and again Minister.

Father Alberti, of the Province of Venice, the Italian Substitute, before November, 1906, was Rector of the Philosophate at Portorè (2 years).

Between the last two comes the English Father Substitute, of the Province of Maryland-New York, 1865–1882, called to the Curia in November, 1906, after having been Professor in the Juniorate (2 years), of the Junior Class (1 year), and of Theology (4 years).

The other member of the Lower Curia is the Archivist, Father Achilles Gerste, of the Province of Belgium, 1854–1873. He was five years in Mexico, part of the time Minister, and was called to the Curia in 1894, being for a short time Father Substitute for Germany.

In one sense—perhaps the original sense—of the term, the *Lower Curia* includes the Minister and the Procurator General. The sense meant is this. Until two years ago, in recreation Father General had on his right two or three, on his left three or two of the Fathers Assistant—the *Upper* Curia. The other Fathers sat below, and were consequently called the *Lower* Curia.

The Minister of the Curia is Father Francis Xavier Moretti, 1863–1884, of the Roman Province.

The Father Procurator General, who is a late acquisition to the house, as, until September, 1907, he lived at the Gregorian University, is Father Alfred Maertens, of the Province of Belgium, 1838–1862. He was made

Procurator General in 1899, having been local Procurator (a year), Procurator of the Province (8 years), Socius to the Provincial (3 years), Rector of the College of Charleroi (6 years), Tournai (5 years), Namur (3 years), and Father Substitute for Germany a few months.

Besides these Fathers, the Curia has an Archivist in Exaten with a Brother assistant, and in Rome twelve Brothers, whose names and offices can be seen in the Catalogue of the Province, except that Brother Le Cain has lately died and his place is filled the very day this letter is despatched. Brother Becquart, of the Province of Champagne, and a new Spanish brother have come. The Brothers are mostly men in the vigor of life, one, however, being the oldest man in the Curia, having been in his present office as long ago as 1860. The only items of the Brothers' duties which are unusual in America are expressed by the abbreviations *Aman.* and *Soc. exeunt.* The former describes the chief duty of the Brothers so indicated, and will be explained later. The latter makes the Brothers named companions for Fathers who go out for a walk or to visit.

The Brothers are drawn three from the Roman Province, three from that of Venice, one from Sicily, three from Aragon, one from Austria, one from Castile, one from the Province of Champagne.

The arrangements about dependence on Superiors are interesting. The Fathers Assistant are subject to Father General only, but are not Superiors. One of the amusing things dear good Father Hayes found in his position in the Curia was the fact that, though Assistant, he had absolutely no subject. He had thought, he said, to have at least the Father Substitute under his command, but found that neither he nor the Assistancy Brother was under his orders. The Fathers Assistant have to apply for their permissions to Father General.

The Fathers Substitute and Archivist have Father Secretary as their Superior in everything touching their offices: in matters of mere discipline, they are under the Father Minister.

The Amanuenses, too, among the Brothers, are subject to Father Secretary and cannot be employed by Father Minister in anything that would interfere with this work. He has, however, full control of them in other respects and of the Brothers that are not Amanuenses.

The Fathers Substitute are brought to the Curia mainly for the correspondence work each of his own

Assistancy, but may be employed also for other Assistancies. This, however, seldom, if ever, happens now.

Certain of the Fathers Substitute have other work assigned to them in addition to that of their office. Thus the management of the reports for the *Propagation de la Foi* is in the hands of the Father Substitute for France: the *Catalogue of the Dead* is made out by the Father Substitute for England.

DAILY ORDER.

So far we have studied the house and the personnel of the Curia. Let us now see some of the customs.

One day is much like another. Occasional breaks come to interrupt the regular order a little, such as a trip of the whole Curia, or rather of a portion of the Brothers and such of the Fathers as care to go, to Albano, Castel Gandolfo, Mondragone, or to one of the villas of the German or South American College. The Fathers who go are free to choose their own time, only being required to be at the destination for dinner. They may return, too, when they like. Each one is provided with sufficient money for the train or trolley. The time tables are copied and presented at the dinner recreation before the day of the trip.

Another break is such an event as an audience, a Beatification, a Canonization, or some other solemn Church function.

The rule stated by Father Secretary to one of the Lower Curia, is that for going out in the morning special permission is required. In the afternoon the Fathers are free to go out with a companion until sundown. The morning is the season of work.

The hour of rising is 5, but in the Roman Province no permission is necessary for Fathers and Brothers to rise at 4.30. But to rise before 4.30 or to retire after 10 special leave is necessary. Father General never stays up after 10 and is at breakfast at 6.45.

The bell rings for the *Angelus* and meditation at 5.30, for the end of meditation at 6.30. The Masses begin at 5.45, but some say Mass even earlier. The second series of the Masses begins between 6.15 and 6.30. The Masses are all served by the Brothers. Only on extraordinary occasions are the German students called in to help.

After thanksgiving comes breakfast. This is a simple meal of bread and coffee with milk and sugar. Those who need more get it, each according to his need, of course with due permission. At breakfast the tables

have no covering over the plain boards. At the usual places are small bowls, knives and table-spoons. The coffee and milk are served by the Refectorian. He is called by the ringing of a small bell.

The next exercise common to all is Examen at 11.45 throughout the year. This is followed by dinner, immediately from October to Easter, but during the rest of the year Litanies come between Examen and dinner.

The tables are covered with table clothes for dinner and supper. At each place are set, on ordinary days, a soup-plate, three other plates, a knife and fork and large spoon. Salt, pepper, oil and vinegar are on the table. The water bottle stands with the wine before each place. The wine bottle and the tumbler are set on small glass saucers.

Dinner consists of a substantial soup, two courses—each consisting of a meat and vegetables of one or two kinds—and fruit. The beverage is wine and water. The cooking is good and, if such an expression is possible, as international as possible. If any one needs special diet, whether regularly or temporarily, it is provided. On the greatest feast days, an extra plate is added, and extra dishes, more than usually well cooked, are provided, as also extra wine. Coffee on these days is served in the recreation room, with liqueur and sweets. The Fathers and Brothers of the German College are invited to dinner, and the Fathers come to the Curia recreation. The German College Brothers and the Curia Brothers always recreate together. The chief feasts of the year are, of course, the great Church feasts. To these is added one for the Patron of each Assistancy. That of the English Assistancy is B. Edmund Campion.

There is always reading at dinner, Deo gratias never being given when the Curia is in its own Refectory, whether in Rome or at the Curia Villa, not even on St. Ignatius' day. The reading begins with a passage from Holy Scripture in Latin, or a Decree, etc., of one of the Roman Congregations, read by one of the Fathers Substitute or the Father Archivist. The rest of the reading in done by one of the Brothers. He reads the Menology,—but not every day—then the book appointed, then notices, then the Martyrology. The last is in Italian. The book chosen is usually something historical and recent, and often forms the subject of conversation among the Fathers. On greater feast days, the reading is a homily on the feast or a life of the Saint. Among the notices, besides the regular weekly

ones, the Brother reads out the announcements of death throughout the Society. Each Father Socius sends the official notice to the Father Assistant or directly to the Father Substitute. The Father Substitute then fills out the printed slip, giving the name of the person, his Province, the place and date of his death and his age and time in the Society. The slip is read by the Brother at dinner or at supper, there being sometimes as many as four at one meal. These names also are often the subject of conversation. There were, for instance, many inquiries about Brother Leischner, and stories about him were eagerly listened to. So, too, about Father Pardow, who was known to nearly all the Curia.

The penances in the Refectory consist in saying grace with the arms extended, kissing the feet and taking dinner kneeling at the little table. The penance days are every Wednesday, Friday and Saturday, and certain vigils of feasts, but never more than three times a week. There are none on Communion days, from Christmas to Epiphany, from Sexagesima to the First Friday of Lent, from Easter to the Saturday before Trinity Sunday, and during the summer vacation, except the time of retreat.

Extern visitors are never invited to the Curia meals, with the single exception of St. Ignatius' day, when the Benedictine Abbot of St. Paul's comes to dine with the Curia, a courtesy returned by Father General on their greatest feast day. Outside of this occasion, Father General never takes a meal with Externs. The story is told that Pope Leo XIII heartily congratulated Cardinal Aloisi-Masella on actually inducing Father General Martin to dine with him on the occasion of his golden jubilee. Cardinal Aloisi-Masella was a devoted friend of the Society.

Father General dines, however, once a year at the Gregorian University, namely on the feast of St. Aloysius. But on this occasion the Curia is also invited.

From time to time a Jesuit who has been made a Bishop comes to Rome and is the guest of the Curia. He then takes Father General's place at table, Father General retiring to the head of the table opposite. In recreation, the Bishop again takes Father General's place, who sits on the Bishop's left.

Dinner and visit take about three quarters of an hour. On leaving the Chapel, holy water is presented to

Father General by the Father who is that week reading the Litanies. When there is a Bishop present, Father General presents the holy water to him.

Recreation goes on until 1.30 in the winter months mentioned above, and until 1.45 in the others.

Father General is the only one whose place is fixed. He sits at the end of a table. On his right sit the Fathers Assistant, each as he happens to enter. On Father General's left sit the other Fathers as they enter. The effect of this mode of taking places is to make it possible for all to get better acquainted with all, which, of course, adds considerably to the interest of recreation. When a visitor is present, he takes the first place at Father General's left. At table, the first meal of a visitor or newcomer is distinguished by the passing round to all of a cake of some kind. This goes first to the visitor,—even if he is a Brother—then to Father General, the Fathers Assistant, etc. In the recreation the visitor gives the amplexus to each of the Fathers as they are introduced to him. Father General himself usually introduces. Coffee is then served to the Fathers.

On the name-feast of each of the Fathers, coffee is served in recreation, and he is the object of a kindly visit of congratulation and promise of mementoes and prayers.

The language of recreation is Italian. But occasionally other languages are heard, such as English, Latin or French. It is interesting to note that Father General and three of the Fathers Assistant, with Father Secretary, the Archivist and four of the Fathers Substitute, understand English sufficiently at least to be able to read it.

The new books and recent magazines are put on the recreation table as they arrive and pass around the Curia, giving each a chance to see what is being done in the book world by Ours throughout the Society. At one recreation would be presented, for instance, the *Bombay Examiner*, the Innsbruck *Zeitschrift*, The *Month*, *America*, *The Catholic Opinion*, the *Etudes*, besides several books, such as that on Our Lady by Beissel, and Father Grisar's *Rome*. At another you would find the *Razon y Fe*, the *Stimmen*, *The Catholic Herald of India*, the Polish *Messenger*, the *Echo d'Afrique*, the *Semeur*, a pamphlet of Father Ferreres, Father McNichol's *Handbook*, the *Stella Matutina*. The magazines are kept in the recreation room, as are

also the new books of the last few months, for any one who wishes to look into them.

It may be useful to suggest here that all who send publications of Ours to the Curia should—as many do—address them direct to Father General, or to the Librarian of the Curia. This prevents confusion. One copy is preserved in the Curia library, one goes to the Father Assistant, a third, when there is a third, goes, if it concerns the history of the Society, to the Father Archivist.

Besides the new publications, there is in the recreation room a fair collection of reference books also—encyclopedias in various languages, dictionaries, maps, etc.—and the Catalogues of the Society from 1859 up to last year. All the Catalogues of the current year are in the room of each of the Curia, except, perhaps, Father Minister.

A curious custom in recreation is that when any member of the Curia publishes anything, the *corpus delicti* is presented and Father General grants a cup of coffee to the Fathers.

Recreation ends promptly—even leaving the word unfinished—at the sound of the bell. Some then, or later, take a siesta and still later go for a walk, being free to stay out until sundown, with fifteen minutes grace. Some go out every day: some hardly go for a mere walk at all.

For anybody who wants haustus, there is wine or coffee and bread at any time between 3.30 and 6 or so. The coffee and milk are kept hot by means of a gas stove which is kept burning all the time, the two cans being placed in a pan of hot water over the fire.

Supper is at 8, preceded by Litanies in the colder months mentioned above. There is a substantial soup, as at dinner, or a salad, one course of meat and a vegetable, and fruit. The reading is usually the life of a Saint, especially of those interesting at the time. For instance, while these pages are being written there is taking place the celebration in honor of the newly beatified John Eudes, and his life is being read at supper. The Italian *Edifying Letters* are read as they appear, just as the WOODSTOCK LETTERS are read in the Maryland–New York Province.

The night recreation ends at 9.15 and is followed by Points and Examen. A last visit, though not of obligation, is made by many.

Such is the daily order of the community as a whole throughout the year. The breaks which come in the

shape of little trips occasionally have already been spoken of.

Besides these, individuals from time to time go out to say Mass at some shrine or for some particular purpose. Father General in this way says Mass very early at the altar of St. Aloysius on the feast for our students of the Gregorian University, going for this purpose to the University and staying there overnight. Sometimes, too, he says Mass at St. Stanislaus' Altar on the Saint's feast. Besides, he goes to the Chapel of Our Lady of the Wayside to receive the last vows of those who pronounce them each year on the Feast of the Purification.

Some of the Curia Fathers engage at times in outside ministries. Thus the Italian Father Assistant with the Father Substitute for Italy attends the prisons. One or two others are regular Confessors in colleges or extraordinary for certain convents of their own language. A few give retreats, one or two a year. One or two give exhortations now and again. But the usual life excludes outside ministries.

OTHER CUSTOMS.

Beginning with the month of August comes the villa season for the Curia. This is spent at present at one of our Colleges which is situated in the Alban Hills. For two weeks there is no consultation, but the letters are attended to pretty much as usual. The rest of the time is just the same as in the city, which is left only for the sake of avoiding the heat. The Curia lives apart from the Community, having its own Refectory and Recreation Room, but joining the others at Litanies and occasionally at recreation.

The Confessors of the Curia are the five Fathers Assistant, the Spiritual Father being Father Freddi. To these, at the triduum times, are added two others. The triduums are made in the way prescribed by Father Caraffa. They usually come before Epiphany and before the Feast of Sts. Peter and Paul. The extraordinary Confessors are not announced until the day before the triduum.

Twice in the year, the Curia in a body pays a visit to Father General. This is on the eve of his feast and on Christmas Eve. The bell calls the community together to the Consultation Room. When all are assembled, the Father Assistant of Italy invites Father General from his room and makes a brief address. Father Gen-

eral answers briefly and gives the Curia his blessing. That is all, but it is very impressive.

On the door to the passage way leading to the Consultation Room there is a printed notice: *Father General receives between 10 and 11.30.* When visitors, Ours or others, come to see Father General, they usually wait in the Consultation Room. Ladies, of course, remain downstairs in the parlor. In the Consultation Room Father General usually converses with his extern visitors, especially Cardinals and Bishops. Ours usually go into his private room. Visitors are often unknown to Father General. They are then introduced by one of the Curia Fathers, or by Father General's Brother attendant.

The first time one of Ours meets Father General, the custom is for him to bend one knee and kiss Father General's hand. Externs also sometimes do this, but even Ours occasionally omit it. In Italian, Father General is usually addressed *Your Paternity*, or *Paternity* without the *Your*.

It is not easy, as has been said, to have a private talk with Father General at any time other than that set. He is practically never absent from recreation and he makes a principle of never staying up after 10. Hence his day must be so arranged as to get in his work.

THE CONDUCT OF BUSINESS.

We now come to the most important topic of these pages, that is the conduct of business in the Curia.

The government of the Society, as everybody knows, is managed by immediate and mediate Superiors. Each and all have their own rules and the provisions of the written Constitutions and other parts of the Institute. But over and above the printed regulations and directions, each local Superior is under the guidance of his next higher Superior and also under that of the highest. Most of the government is thus managed by the personal intervention of individuals on the spot, but all of these are under the obligation of keeping the Father Provincial and the Father General informed of the progress of affairs, and the condition of persons and houses, each in his own sphere. Besides the Superiors, the Consultors of the individual houses and those of the Province are obliged to report separately to the General on the affairs of their house or Province. All these officials are provided with an instruction how to fulfil this duty.

These reports are usually sent in writing, though occasionally one of the Fathers Assistant pays a more or less formal visit to a country or to one or more Provinces, and sometimes a more official Visitor is appointed to govern one or several Provinces for a while and then often reports in person. Besides, every three years, a Procurator of the Province is sent to Rome, partly to inform the Father General by word of mouth how things are going in the Province. At longer intervals, General Congregations are held, which bring three from each Province to Rome to regulate things that need it and direct the Father General. In addition to such personal intercourse with the Father General, occasional visitors, official or not, from the Province pass through Rome and give him the benefit of their personal observation or opinion.

But the greater part of the general government is by letter. It is specially interesting, therefore, to know how the correspondence is conducted.

Letters from the English Assistancy to any one in the Curia are usually addressed in English on the envelope. There is no need of *Rev. Signore*, or any Italian form. If Italian is used, the common wording is *Al Molto Revdo P.* ———. The *S. J.* is not added.

It is very important that the envelope be strong and that the postage be fully prepaid. Care must be taken, too, that the number, the street and the city be clearly given—*8 Via S. Nicola da Tolentino, Rome, Italy.* Father General's letters are more usually addressed *Very Rev.* The form of address inside is prescribed in the PRACTICA QUAEDAM, but the wording need not be in Latin.

According to a late Ordination of Father General, the letters of the local Consultors—each separately sealed—must all be sent together and before January 6. The Spiritual Father of the house is responsible for this. In the same way the January letters of the Provincial Consultors—each sealed separately—must all be sent together and before January 6. The Father Socius of the Province is responsible. Moreover, if ever Father Father Provincial and the Consultors write separately on the same matter, the letters are all sent together.

Typewriting is now used in a number of letters sent to the Curia and is a welcome relief.

The mail is delivered through one of the Brothers, ordinarily three times a day. It is interesting to note

that letters from America vary in the time they take to come. The quickest so far noted was a letter lately sent from Milwaukee, which reached the Curia in nine days. Usually it takes nine days to Rome from Woodstock, and even, sometimes, from New York. On the other hand, letters from New York have sometimes been eleven or twelve days on the way.

The letters which arrive in the Curia are either official or unofficial.

The official letters are written to Father General direct. It is forbidden in the *Monita Generalia*, no. 6, to address letters on matters of business to anybody but Father General. The other officials in the Curia may, however, be addressed in addition to Father General, to get the business transacted expeditiously. Mere reports are sometimes sent to one of the officials, but such reports are usually passed on to Father General and he often answers the communication as if it had been addressed to him. To address Father General directly is, anyhow, the ordinary proceeding and the one usually more satisfactory to the writer. It may be noted that if one wants to secure prompt and thorough attention for his report, the best way is to write directly to Father General, as he personally opens and reads the letters he receives. There is no need of writing to any one else.

Of those who write officially, Provincials do so at least once a month, Rectors and Superiors of houses in which there are six or more priests, and Instructors of Tertians and Masters of Novices, every three months at least. Other Superiors twice a year. Provincial Consultors write in January and July. Local Consultors write in January. In the case of a Mission depending on a Province, the Superior of the Mission writes to Father General in January and July; College Rectors and all Superiors of houses write in January; the Consultors of the Mission and all local Consultors do the same.

These letters are not all answered by Father General. The regulation regarding Superiors' letters is found in a circular which used to be sent to Superiors. Father General writes once or twice a year to Superiors who write once or twice to him. To those who write four times, he writes twice. This, of course, does not include extra letters, which are written quite frequently, as occasion requires.

The regular Consultors' letters are seldom answered, but use is made of them in the way mentioned further on.

Unofficial letters may come from any member of the Society not in official position, or from those in official position at unofficial times. Such letters are nearly always answered, sometimes, however, being referred first in substance to the Father Provincial for information.

All the letters delivered at the College door for the Curia are first brought by the Brother to Father Secretary. He puts aside those addressed to Father General and sends the rest to those indicated. If it is the early mail, he carries Father General's letters to him in person. At noon and at supper time, he sends them by the Brother. Father Secretary's regular visit to Father General is every day promptly at 8.30 A. M. Having delivered the new letters, he receives at this time those Father General is ready to pass on to the Fathers Assistant.

All the letters addressed to Father General by name—and all letters may now be so addressed, the custom of sending them under two covers to one of the officials of the Curia being no longer necessary—are first brought to Father General. They number daily as many as eighty—a fact which shows how welcome are the following qualities in them: clear writing, good paper, distinctness in the items, brevity, and yet full presentation of all that is necessary for the report or the decision. It is very necessary that every letter sent to Father General should bear the signature distinctly written, as well as the name of the place and Province, and the date.

The letters brought to Father General are opened by him. If any are marked *soli* he reads them, and, if they are really *soli* letters, they do not go to the Father Assistant. Letters marked *soli* but which are not so in reality, and all others addressed to Father General, he first opens and reads himself, and then gives to Father Secretary. The Father Secretary, too, reads them, and passes them to the respective Fathers Assistant. At this point occurs a second sorting of the letters. For some of them contain matter which comes up only before the Assistants' Consultation. Of these Father Secretary makes a brief summary and passes them around. These letters do not regularly go to the Fathers Substitute.

The other letters having been read by the Father Assistant, are given to the Father Substitute of the Assistancy. He makes a brief summary—in Italian in the Italian Assistancy, in Latin in the others—and puts

it on the back of the letter, if there is room, or else on a separate sheet inclosing the letter.

On the morning of the Consultation, the Father Substitute, if there is time, presents in most of the Assistancies, all the letters with their summaries to the Father Assistant. He having reviewed them, passes them to Father General's Brother attendant, who puts them in Father General's room at mid-day.

The Consultations take place in winter at 6.30, in the warm months at 4. The day for each is fixed. On Sunday—as the Italian Father Assistant is occupied in the prison—it is the Spanish Assistancy, on Monday, the Italian, on Tuesday the German, on Wednesday the Consultation of all the Assistants, on Thursday the French, on Friday the English Assistancy.

The Consultations begin with the Prayer of the Holy Ghost, preceded by the Anthem, Verse and Response. After this is said the *Hail Mary* and *Sedes Sapientiæ, ora pro nobis.*

At the Consultation of all the Assistants are present Father General, the five Fathers Assistant and Father Secretary. Father Secretary first reads the minutes of the last meeting—called *Protocollo*—each Father Assistant being asked if it is accurate. The letters of the meeting having been given Father General at noon are brought by him to the meeting. The Fathers Assistant give their opinion on each matter in the following order —that of the foundation of the Assistancies—Italian, German, French, Spanish, English. This is also the order of their places around the circular table in the Consultation Room. At the end, Father General gives his decision. The Fathers Assistant are merely Consultors. Father Secretary takes down notes to guide him in the reply.

At the Assistancy Consultation are present Father General, the Father Assistant, Father Secretary and the Father Substitute. The last reads the summary of each letter and takes down the decisions and makes notes for the replies. On each matter Father General asks the advice of the Father Assistant, occasionally of Father Secretary, more often of the Father Substitute. Then he gives his decision what to reply to each detail. All the letters—except the regular letters of the Consultors—are gone through in this way, even though no reply is due at the time. The Consultation lasts according to the amount of matter. The longest is not beyond

an hour and a half, though on a few occasions some of the matters have to be left over until the next week.

It now becomes the duty of the Father Substitute to set down in writing the matters decided on by Father General. He is required to say neither more nor less than Father General desires and to reproduce his ideas throughout, even to the phraseology, as far as is possible. The Father Substitute's draft is called a *Minuta*. It first goes to the Father Assistant, who sees if there has been anything written more or less than Father General desired. If, besides, he has any further ideas he thinks proper to suggest to Father General, he gives them to the Father Substitute to report to Father General, or writes them down in the text of the reply. The *Minuta* then goes to Father General. He corrects it very carefully, changing, adding, subtracting and sometimes, but rarely—a new view having forced itself on him since the Consultation—writes it all over again, or gives the Father Substitute directions for a new *Minuta*.

In the above description of the correspondence nothing has been said of the letters from the Consultors. These are treated differently from the rest and need a word of explanation.

The present way of managing these letters is that when they have come to the Father Assistant they are carefully digested by him, in the sense that he indicates the items to be gathered out by the Father Substitute. The letters are then given in a bundle to the Father Substitute, all the letters of a Province together. The Father Substitute proceeds to write the *Minuta* of what is called an *Excerpta* letter to the Father Provincial, sending him all that has been judged by the Father Assistant useful to help the Father Provincial in governing the Province. This *Minuta* then goes through the regular process, except that along with it the Father Substitute passes to the Father Assistant and Father General the original letters as well as the *Minuta*. In this way very valuable use is made of the Consultors' letters. Their reports are, besides, often reinforced or accompanied by directions, etc., all set down on the *Minuta* before it leaves Father General's hands for copying.

When the letter is ready, Father General writes at the bottom of the last page *Visto P. W.* Father General writes his name thus unofficially, to indicate for the Amanuensis that the letter is ready for copying. No further approbation is meant. It is interesting to note

that the Holy Father, in a similar way, puts the initial of his christian name (G) at the end of documents approved for copying.

The draft so approved goes next to the Brother Amanuensis. He copies it out neatly on official paper, putting the date above and the address in the lower left hand corner. The official position of the one addressed is added, if he has one—such as *Præp. Prov. Missourianæ*. If it is to go to a priest, it begins *Rev. in Xto Pater, P. C.* and ends *Commendo me SS. SS. R.*ae *V.*ae *servus in Xto*'., and the official signature *Franciscus Xav. Wernz, Præpositus Generalis Soc. Jesu.*

The copy finished, the Brother carries it to the Father Substitute for revision. If there are mistakes—and it is not so easy to copy exactly in a language you do not know—the Father Substitute indicates the corrections to be made. These attended to by the Brother, the letter goes to Father General for a final reading, if he wishes, and for his signature. Sometimes he adds a line or more in his own handwriting. It may be added that typewritten letters are sometimes sent by Father General, with his signature, however, written by his own hand. This is not yet the case in the English Assistancy. Typewritten circulars are sometimes sent to the Assistancy, but they are done by another Brother.

From this description of the method of proceeding, it is clear that every letter received is considered twice, and the reply no fewer than five several times by Father General personally, not to mention the care bestowed on each item by the three—and in the case of the Consultation of the Assistants, the six—other officials concerned.

The Amanuensis has afterwards to copy out in the Register the letters written for his Assistancy. These Registers are the official record of Father General's correspondence. Each Province has its own volume. There is a common volume for the Missions of each Assistancy, and separate volumes for Prelates and externs. The letters are entered in chronological order, there being in the beginning an alphabetical index of the persons addressed. It may be added by way of parenthesis that not all of the letters received are permanently preserved. The more important ones are stored up in the Archives after their probable present usefulness is exhausted. All the letters which pass through the hands of the Father Substitute remain in his room for a year, more or less, and are then given to

Father Secretary. After five years or so, those of no permanent interest are destroyed.

The addresses on the envelopes of the letters sent out are written by an Amanuensis different from that of the Assistancy. It is usually Father General's Brother Attendant and he does this work for all the Assistancies. This Brother also takes the letters to the post office, sends telegrams, etc.

A part of the above routine is omitted in the case of some letters. Thus occasionally Father General directs the Father Assistant or the Father Substitute to answer in the vernacular. Whenever the Father Substitute does so, his letter passes through Father General's hands, not, as in other cases, through those of Father Secretary. Sometimes, too, these letters are written semi-officially, but are signed by Father General.

Again, application for the erection or aggregation of Sodalities of Our Lady or Bona Mors Associations are presented in the usual way of letters by the Father Substitute, but when Father General has given his assent and fixed the date, word is forwarded by the Father Substitute direct to the Father Socius of the Province or his substitute, if the applications came from them, or the Diploma is made out in the Curia and forwarded direct to the applicant, if the application did not pass through the Province officials. The Diploma is filled out, in the case of the English Assistancy, by Father General's Brother attendant, who also keeps the record of erections and aggregations. It is he, too, who makes out the faculty for Blessing St. Ignatius Water.

Another and a more important exception to the regular routine is formed by such letters to Father General as require an answer before the regular Consultation. As to a matter of this kind an informal process is gone through, Father General going to the room of the Father Assistant and talking it over with him, and then having him consult the Father Substitute, or Father General going himself also to the room of the Father Substitute, or calling him to his room. The decisions then taken are often cabled to their destination, the precaution being used afterwards of sending the same decision in writing, with such additions as may seem proper.

Each non-*Soli* letter sent to Father General is brought up in the next Consultation—unless, very rarely, there may be some exceptional reason to the contrary—and,

if it is to be answered, and can be immediately, the the reply is sent within a few days.

The letters which have to be written after the Assistants' Consultation are written by Father Secretary or, under his directions, by the Father Substitute of the Assistancy concerned.

The language used in the Consultations is Italian in the Consultations of the Italian Assistancy, Latin in the others, and Father General's replies to letters are always in Latin to Ours who are not lay Brothers, even though the letters received are in some other language.

Father General allows even official letters to be written to him in English, French, German, Italian or Spanish.

There is one exception. The letters which are to go before the Consultation of the Fathers Assistant should be in Latin, as not all of them read English. These letters should also be written on pages separate from any others, so as to be capable of presentation without such matter as does not come up before the Consultation of the Fathers Assistant. To this last Consultation belong all questions of dismissal in the case of Priests or of Brothers under final vows, the appointment of Provincials and Rectors, and whatever measure is of very great importance—such as the transfer or suppression of a house—or of general interest to the Society at large. It is very important that such affairs should be treated in Latin and on separate sheets, especially in the case of the dismissals mentioned. If this is not done, most of the Fathers Assistant are limited to a summary for the informations required.

It may be added that, in the English Assistancy, none but *soli* letters should be written in German, as only two of the officials read German and one of them reads the Gothic handwriting with great difficulty.

It is particularly desirable and, indeed, quite necessary that always, but most of all when a language other than Latin is used, special care should be taken of the handwriting.

As the Procurator General now lives with the Curia, it may help to add a word about letters to him. Father Procurator General does not read English, except with great difficulty, using a dictionary.

Letters asking faculties, dispensations, etc., should be written direct to him and not without the approbation of the Father Provincial. This regulation, made in 1832, was confirmed in 1860 and reiterated by Father

Anderledy in his letter of May 24, 1885. This is particularly true of petitions to alienate property. For these the *supplica*, or petition, should be made in the Province and forwarded in Latin, the property being definitely described, its probable (always the lowest) selling price and the reason for selling. The *supplica* must be brief and business-like. Needless to add, this and all similar matters must first be discussed in the local and in Provincial Consultations, the result being forwarded to Father General for his decision.

The Procurator General also keeps in stock a small number of books and pictures of special interest to Ours. The list was given in the WOODSTOCK LETTERS, 1908, page 92.

An item of information about the transmission of articles from foreign countries may be of use. The safest and most rapid way is by letter mail. Next comes the book mail and the parcel post. If things are sent by express, it is utterly uncertain when they will arrive and there will be extra charges in Rome. Lately a small package was sent to Father General from one of the cities in America. The package was prepaid. It took nearly a month to reach Rome. Then the agent sent a postal asking how to deliver it. The Brother went for it, and had to pay about seventy cents in addition to the amount prepaid. One part of this package was something it was desired to have in the Curia within ten days of the time of sending; it took over thirty days. Besides, the expense in Rome was at least six times what the cost by mail would have been. The Brother finds it more expeditious and less costly to send small articles from Rome by letter mail, and earnestly recommends the post to anybody who wishes to get something soon and inexpensively to the Curia. If the article is too large for one letter or package, two or more may be made.

Finally, it may not be out of place to use this occasion to beg Ours to be careful as to whom they recommend to officials in the Curia for an audience of the Holy Father. These officials are responsible for every one they send to the Vatican for an audience, and should therefore know well who the people are, what claim they have to an audience, and especially why they are sent to one of Ours at Rome for the favor. The usual place to send applicants of this kind is the North American College. There they have a printed form to use. In the Curia—and the same is true of the rest of

Ours at Rome—there is no printed form, and a letter is ordinarily necessary. The trouble of writing this in each case is, however, cheerfully undergone whenever the person recommended is deserving of such a favor at the hands of Ours, as being a relative, or a benefactor of one of our houses, etc.

Greater moderation still is necessary in recommending people—especially in open letters given them—for an audience with Father General. It must not be forgotten that he is an exceedingly busy man and demands on his time must not be unprofitably made. Relatives of Ours, however, our pupils and our benefactors are always welcome.

ELDER MULLAN, S. J.

THE SOCIETY OF JESUS IN AUSTRALIA

(Continued)

1872—In January Father Thomas Cahill arrived from Macao, China, where for some years he had helped our Portuguese Fathers. On the 25th of July (1872) he was appointed Superior of the Mission in succession to Father Joseph Dalton. He resided at Richmond, with Fathers Dalton, Mulhall and Kranewitter. Father Francis Murphy was Rector of St. Patrick's College, where Father Nolan was Minister, Father O'Malley Prefect of Studies, and Father William Kelly Master of the University Matriculation Class. Seventeen boarders resided in St. Patrick's College. There were about 100 day pupils.

In Air Hill, one of our country districts, a school-chapel was opened. On March 19th the solemn consecration of the Irish Mission to the Sacred Heart took place.

The Secular system of Primary Instruction became established by law in Victoria in 1872. In union with the Bishop the Jesuit Fathers (especially Fathers W. Kelly and J. O'Malley) upheld the Catholic Schools and did all in their power to inspire Catholics with the resolution to have nothing to do with the Godless State system.

The new Richmond residence was finished and taken possession of in June. It stands close to St. Ignatius' Church, a handsome and commodious house.

In July and August Father Dalton gave retreats to Nuns and Priests in Adelaide, South Australia.

On the 19th of August the morning journals published the results of the University Matriculation examinations, at which 121 students had presented themselves. Special importance marked this year's examination, as clerkships in the Melbourne Mint were to be given to the two most successful competitors. Edward Emmet Dillon, a pupil of St. Patrick's College, gained first place; he was the only student who passed in nine subjects "with credit."

The Bishop, Dr. Goold, unveiled and solemnly blessed the large Stations of the Cross in St. Ignatius' Church on October 19th, and on the 8th of December he laid the foundation-stone of the new College of St. Francis Xavier, at Kew. Much enthusiasm was displayed by the crowds who assembled to witness the latter cere-

mony. About 250 members of the Hibernian Australian Catholic Benefit Society marched in procession, while an excellent brass band contributed stirring music. Father W. Kelly preached the sermon. At the collection the sum of £864 was actually paid down; £116 had been previously handed in for the occasion; tickets sold realized about £50; total £1030. The Jesuit Fathers presented the Bishop with a silver trowel bearing a suitable inscription.

At St. Patrick's College the retreat of the diocesan clergy began towards the end of December, conducted (for the third time) by Father O'Malley.

SOUTH AUSTRALIA.

1873—January the 27th saw a change made in the government of our houses. Father Joseph Tappeiner became Superior of the Mission and Father Anthony Strele continued to reside at St. Aloysius' as Vice Rector and Master of Novices. The Superior of the Mission lived at Norwood. In the same month two scholastic postulants, Daniel Sheahan and James Power, and a lay brother postulant, Michael Meagher, entered the novitiate. An increase of the fund for the building of the church at Sevenhill was the result of a Bazaar held in May. Two new Fathers had arrived from Europe in March, viz., Father Sigismund Karlinger and Father John Ev. Neubauer. Father Neubauer replaced Father Pallhuber as Minister and Father Karlinger became Prefect in the College.

Towards the end of April Father Hager and Mr. Thomas Carroll, Scholastic, left Sevenhill to open a school in Adelaide. In an unsightly building, called St. Francis Xavier's Seminary, which had been left by its former directors to the Society, they began their labors in the midst of difficulties, which, after causing much trouble and expense, effectually hindered the progress of the work, and the project ended in failure.

Very Rev. Father Reynolds, Administrator of the diocese, laid (May 11, 1873) the foundation-stone of St. Joseph's, a new church in Kooringa, of which Father Kreissl, S. J., was pastor. In Clare, the old chapel built by Father Michael Ryan in 1846, was to be replaced by a large and handsome church, dedicated to St. Michael the Archangel, and the Rev. Administrator laid the foundation-stone on the 29th of June.

The diocese of Adelaide had but just emerged from a sea of troubles, when a new bishop was appointed as

successor to the Right Rev. Dr. Sheil, and an era of peace and progress began. The Holy See had chosen the Very Rev. Christopher A. Reynolds as Bishop of Adelaide. The Most Rev. John Bede Polding, O. S. B., Archbishop of Sydney, consecrated the Bishop-elect on Sunday, the 2nd of November, in St. Francis Xavier's Cathedral, Adelaide. The assistant Bishops were, Dr. Daniel Murphy, of Hobart, Tasmania, Dr. Matthew Quin, of Bathurst, and Dr. James Murray, of Maitland. The following week the new Bishop accompanied the Archbishop, Dr. Murphy and Dr. Quin on a visit which the prelates paid to Sevenhill. Dr. Reynolds had passed the three years previous to his ordination at Sevenhill. As he was the first of the students to be made a Bishop, his appointment to that august office gratified the Jesuit Fathers, and was an honor to the College.

MELBOURNE.

On Holy Thursday, the 10th of April, three Fathers arrived from Ireland, Fathers William Hughes, Christopher Nulty, and Michael Watson. After the Easter holidays they began to teach in St. Patrick's College. As the boarders had been for sometime without a prefect, Father Watson was appointed to that office in July; he also taught a class.

Father William Kelly, of St. Patrick's College, lectured for various charitable objects from time to time in the public halls of the city. In September, this year, he delivered a two hours' address on "Elizabeth and the Armada," at which Sir Charles Gavan Duffy presided. The lecture occasioned a controversy, which continued for a week or two in the morning journals.

This year Rifle teams, formed by the Public Schools, practised regularly at the Butts, South Melbourne. In the annual competition matches the St. Patrick's College team got third place.

Under date of June 29th, Father Dalton's Diary says: "Father Watson and I dined at the College. When we were preparing to leave the College at 6 P. M., our horse bolted, smashed the buggy, and rolled me over. Father Watson escaped unhurt, but he had a very narrow escape."

On the feast of the Transfiguration, the 6th of August, the Bishop of Melbourne, the Right Rev. Dr. Goold, celebrated the twenty-fifth anniversary of his consecration. After Pontifical High Mass in St. Patrick's Cathedral, addresses and testimonials were presented by

the Clergy and the Catholic Societies. The College joined in the festival and a fine English Ode, composed by Father W. Kelly, was excellently recited by one of the scholars, while another pupil read an address full of humor that excited much amusement. In October the Bishop left Melbourne for Rome. On November 15th, Mr. John McInerney, a scholastic, arrived from Sevenhill, South Australia, where he had made his novitiate. In 1870 he passed, as a pupil from St. Patrick's College, the Melbourne University Matriculation examination "with credit," and also that for the Civil Service; and then entered the Society. He was the first novice of the Irish Australian Mission. He joined the St. Patrick's College staff, and helped in the prefecting and teaching.

The Annual Retreat for the scholars (triduum) was conducted by Father Hughes and Father Nulty in December. On Sunday, the 7th of December, after Mass and general Communion, the exercitants partook of a festive breakfast in the College corridor, which had been specially decorated for the occasion.

At the Melbourne University examinations in December nine of our boys matriculated and twelve passed for the Civil Service.

The College Speech day was held in St. Patrick's Hall, Bourke Street West, on the 19th of December and passed off well.

SOUTH AUSTRALIA.

1874.—On the 5th of February Father Anthony Reschauer and Father Joseph Peters arrived from Europe. Father Peters remained in Norwood, where he soon became remarkable as a preacher. Father Reschauer went on to Sevenhill, and took up the Philosophy course for the ecclesiastical students.

Religious celebrations took place in April at Norwood and Sevenhill in honor of the beatification of Father Peter Faber, the first companion of St. Ignatius. The Bishop, Dr. Reynolds, assisted at them in both places, and admitted four scholastics to minor orders. While at Sevenhill he visited several parts of our mission and confirmed large numbers, among them being many Polish children belonging to the Hill River district, who had been prepared for the Sacrament by the zealous Father Rogalski.

The northern parts of the diocese had increased in population, and needed a resident pastor. Accordingly, on the 6th of July, 1874, Father Pallhuber left Sevenhill

and went to reside in Georgetown, which possessed a large number of Catholics.

From this centre he attended to the wants of Port Pirie, Redhill, Jamestown and other places which grew rapidly in importance. He even visited farther north and north east until a secular priest was stationed at Pekina to take charge of those distant regions.

On the 11th of July Father Karlinger became Vice-Rector of Sevenhill, Father Strele remaining Master of Novices. The College staff comprised five Fathers, three masters, two scholastics, and nine lay brothers—a total of nineteen members of the Society. In October an epidemic of measles broke out. All the pupils and several of Ours took the disease.

MELBOURNE.

Rev. Father Thomas Cahill, Superior of the Mission, became Rector of St. Patrick's College at the beginning of this year. The College staff was composed of Father Cahill (Rector), Father Edward Nolan (Minister), Father Wm. Kelly, Father Francis Murphy, Father Joseph O'Mailey, Father Christopher Nulty, Father Wm. Hughes, Father Michael Watson, and Mr. John McInerney, Scholastic—total, nine. At the Richmond Residence were three Fathers, Father Joseph Dalton, Father Joseph Mulhall and Father Aloysius Kranewitter. Total members of the Society in Melbourne, twelve: eleven priests and one scholastic.

The Sodality of the Blessed Virgin had been established in the College by Diploma in 1871 and its first Director was Father Frank Murphy. In 1874 it was resolved to carry it on in strict conformity with the approved Latin Rules, and to give it more importance in the eyes of the pupils. Father Watson was appointed Director. After preliminary meetings a formal reception of members took place on the feast of the Annunciation. Twelve members repeated the Act of Consecration and received the silver medal. The Prefect, John Norton, eventually became a priest, and Bishop of Port Augusta, South Australia.

The principal parishioners of Richmond assembled in St. Ignatius' Church on the 26th of April to enter a protest against the action of the Government in connection with Primary Education. A system of purely secular instruction had been established by the Victorian Parliament, and as Catholics could not, in conscience, support such a system, energetic measures had to be

adopted for the maintenance of the Catholic Schools. The Catholic population acted with such promptitude and enthusiasm that the schools were not only maintained, but have ever since been worked in a strikingly efficient manner.

In the October Rifle Matches our team won three prizes and took second place in the match for the Challenge Cup.

For some years the month of October was observed as the month of Mary in Australia. To close the month fittingly the scholars observed a triduum of devotion, which ended with general Communion on the Feast of All Saints.

During November an epidemic of measles broke out among the pupils, and the school-year was brought abruptly to a close on the 30th of that month.

On the 12th of December the Most Rev. Dr. Goold, who had been raised to the dignity of Archbishop, and the new Bishop of Ballarat, the Right Rev. Dr. Michael O'Connor, arrived in Melbourne from Ireland.

At the Matriculation Examinations of the University St. Patrick's College passed six candidates.

SOUTH AUSTRALIA.

1875.—The most important event of the year was the solemn blessing and opening of St. Aloysius' Church, by the Right Rev. Dr. Reynolds, assisted by several priests, February 7th. Father Cahill, S. J., of Melbourne, preached the sermon. The Bishop, also, addressed the congregation. He dwelt upon the blessings which they enjoyed under the watchful care of the Jesuit Fathers and exhorted them to do their duty to the Church and the clergy. He consecrated two cemeteries, that at St. Aloysius' on the 8th of March, and the second at Undalya on March 15th.

Francis Carroll (of Kapunda) received the habit as scholastic novice on the 25th of February.

Francis Weikert who was instrumental in bringing the Society to Adelaide, died this year, on October 3rd. He was interred in the cemetery of St. Aloysius, where a fine stone monument, erected to his memory, testifies the gratitude of the Society to him as one of the founders of our South Australian Mission. He had reached the age of eighty-three years. It is interesting to note that he and his wife lived in their old age at the

Sevenhill farm. Mrs. Weikert, who died some years later than her husband, rests in the same burial-ground, with one of her sons and a grandchild. Of the other grandchildren, one became a Passionist Father in New South Wales, and another, a Sister of St. Joseph in South Australia.

During the month of October the Bishop visited the northern portion of his diocese, where population was rapidly increasing in consequence of the throwing open of the land by the Government. After visiting Port Augusta, he laid the foundation-stone of churches in Melrose, Yarrowie (Appila), Pekina and Yatina. The 14th of October saw the blessing and opening of the school and convent, Georgetown, and of the church at Laura. During the following days the Bishop went to Redhill to lay the foundation-stone of the church; and at Narridy and Port Pirie he blessed new places of worship. The blessing of the Sanctuary of the Church of St. James in Jamestown (October 23rd) followed and two days later that of the chapel at Caltowie. The visitation of the north concluded with the laying of the foundation-stone of a school-chapel at Gulnare South on October 26th.

The Bishop then proceeded to the South and South West, visiting Hanson (now Farrell's Flat), Hoyleton and Balaklava. In the two last-mentioned places Father Rogalski labored with energy and zeal and deserved well of the people. In the Norwood mission the direction of the mother-house of the Sisters of St. Joseph recently erected, was entrusted to our Fathers.

MELBOURNE.

On January 25th, 1875, the Christian Brothers (two) took charge of the Boy's School (Primary) in our parish of Richmond. The immediate consequence was a great increase in the number of pupils, as the first Brothers who were stationed there taught well and took a great interest in the progress of the school. The Fathers gave them the old Presbytery and church, with the land (about two acres) on which those buildings stood. The Brothers sold this property and bought on favorable terms a better sight close to St. Ignatius' Church, where the school became a remarkable success.

Last year's prizes (classes were suddenly dismissed on November 30th, 1874, through the outbreak of an epidemic) were distributed in St. Patrick's College on the 1st of February.

In February, also, the Archbishop of Melbourne laid the foundation-stone of a school-chapel, dedicated to the Sacred Heart, in Kew, a Melbourne suburb belonging to our Richmond parish.

At the re-opening of schools after Easter, in St. Patrick's College, a class of ecclesiastical students was formed. The first students were John H. Norton (who became Bishop of Port Augusta, South Australia, in 1906); Edward Kelly, (afterwards parish priest of a Melbourne suburb and Doctor of Divinity); Michael Murphy, (ordained priest); John Larkin and Charles Thompson. The two last died during the course of studies.

The annual retreat of the pupils was conducted by Father Michael Watson.

The solemn consecration of Richmond to the Sacred Heart took place in St. Ignatius' Church on the 25th of August, in the presence of the Archbishop. High Mass was celebrated, and after the sermon (preached by Father W. Kelly), the Archbishop read aloud the Act of Consecration, being followed (*viva voce*) by the crowded congregation. This consecration was carried out in compliance with the desire of the Sovereign Pontiff Pius IX., who wished every portion of the Church to be thus dedicated to the Sacred Heart.

This year, a sort of *cause celèbre* created great interest and excitement throughout Melbourne and its suburbs. A charge of kidnapping two children was brought in the public press, and ultimately in the law courts, against the Jesuit Fathers. The interesting narrative which follows is from the pen of Father Joseph Dalton, Superior of the Richmond parish. The facts, he writes, of the case were as follow: A poor unfortunate Catholic woman, called Macdonald, had died about the middle of 1875. She was unmarried, but had been living with an old dissipated drunkard named Bates, and had left two children by him, little girls, one four years of age, the other eight. Bates had deserted the woman and her children long before her death. Mrs. Hall, a Catholic lady, who had constantly visited her during the last illness, supplied the children and the mother with food, and helped the latter to make her peace with God and receive the rites of Holy Church. Before dying, the penitent woman begged Mrs. Hall to look after the orphans and get them into the Industrial School of the Nuns of the Good Shepherd at Abbotsford near Melbourne. Mrs. Hall promised to do so.

SOME FACTS OF THE ADANA MASSACRES.

REPORT OF THREE FATHERS RETURNED FROM ADANA.

April 14, 1909.—From early morning rumors of the massacre circulated through the town. Mgr. Theryian in great anxiety went to the Vali asking if there was any truth in these reports. The Vali in the most reassuring words said there was no truth in them, and begged him to have the shops opened, which had been kept closed from fear. Trusting to the word of the governor, Mgr. Theryian went through the bazaars, and begged the shopkeepers to open their shops. Scarcely had the shopkeepers followed this advice when hordes of villagers overran the bazaars, and began looting. It was eleven o'clock in the morning. The Armenians strove to defend themselves; there was a scuffle. The shops of the Christians were plundered, those of the Turks were respected, as they were marked "Islam."

On the evening of the same day the arrival of the English consul was announced. Thousands of persons sought refuge with the Jesuit Fathers and with the Sisters of St. Joseph, from Lyons.

April 15.—This second day was marked by incendiary fires, and the continuation of the looting. Father Sabatier in going to examine the progress of a fire behind the College of the Sisters, was wounded in the right side by a bullet shot fired from the pavilion of his house by a mussulman. The same man shot two Americans who were trying to preserve their schools from the fire.

April 16.—Early in the morning barricades were thrown up in the streets, around the Jesuit College. The fusillade was well kept up, and came nearer. The College of the sisters was in great danger, a lively fire was kept up against it. The bullets fell in the rooms, and a neighboring house was set on fire, the flames threatened to spread to the convent. The danger was terrible. The sisters placed themselves behind the entrance door, so as to make a rampart of their bodies, to protect the refugees against the Bashi Bazouks. The soldiers asked for from the Vali, arrived just in time to put the assailants to flight, and to put out the fire.

The house of the Fathers was saved from danger by the action of Father Regal, who went to the Vali. The Vali was however very lukewarm in promising help to the Father. Suddenly the Vali called out: "We are lost." Bands of plunderers had got possession of the depot of firearms, and were about to attack the depot of munitions. A single officer, and a handful of soldiers prevented them, but could not succeed in stopping these brigands. Some say indeed that to satisfy them, they were given arms and ammunition. Father Regal was unable to get back to the house till late in the evening as he was refused an escort of soldiers to accompany him through the disturbed streets. His intervention however slightly calmed hostilities.

April 23.—The French Commandant, the French Consul, the English and German Consuls and other officers came to Adana on an official visit. The same day an iman went about the streets exciting the Mussulmans against the Christians.

April 25.—After a week of relative calm the massacres began again, at half past five, on the evening of this day.

Incendiary fires again broke out. The Armenians driven out of their schools by the fires, took refuge in the Fathers' College, but as fast as they crossed the streets, the soldiers fired upon them. The soldiers even opened fire upon one of the College windows, whence they were told not to kill, as some Christians had taken shelter there. A ball broke one of the window panes, and just missed Father Regal who was close by. The soldiers who had been told off to guard the College, left their post at the first signal of the massacre, and only returned the day after.

April 26.—Early in the morning the flames were in front of the College. Efforts were made to save the College from them, but the Mussulmans posted on the surrounding minarets opened fire upon those who were working at putting out the fire. Four men were wounded at this spot. Twice was the Vali asked to send the pumps. He promised them, but never sent them. Towards eight o'clock, by order of the English consul, and under the protection of a detachment of soldiers, all the refugees were taken to Konak where they were herded together. The Jesuit Fathers, and the Marist Brothers who had accompanied the refugees, so as to give them a little confidence, were put into a

room at Konak where they remained all day, not being allowed to return to the College, in spite of their urgent remonstrances. The few who remained in the College could not prevent the pillage and incendiarism, which took place during the evening. The soldiers broke in the doors and began looting.

One of them seized an aneroid barometer. Father Superior remonstrated. The soldier threatened him with his bayonet. The Father being alone had to give up the instrument. The soldier even had the assurance to ask him for the way to wind up the watch, as he thought it was a watch. Through the inroads of the flames and the threats of the soldiers the Fathers were forced to leave the College. The whole of the establishment found shelter at the English Consul's.

April 27.—A telegram came from the French Consul at Mersina, asking the Vali to protect the French Colleges. In the afternoon the second officer in command on board the Victor Hugo arrived. He caught the soldiers looting the house of the French dragoman. After each remonstrance addressed by the French officers to the Vali, it was noticed that new fires broke out. The house of the French dragoman was set on fire, even during the stay of the second officer at Adana. The house of the Sisters was many times on the point of being set on fire. One day some Mussulmans of the quarter left their house because that evening it was decided to set fire to a house near the College so that the Sisters' house might thereby be reached. By a lucky chance the danger was avoided. The last of the French schools was set on fire in the night of the 1st to the 2nd of May, though it was under the protection of twenty-four soldiers. It is a remarkable fact that of all the Christian quarters, of the different nations, the German colony alone suffered no damage.

ACCOUNT OF THE EVENTS OF ADANA AND THE NEIGHBORHOOD FROM APRIL 14 TO MAY 1, 1909.

An Armenian having been maltreated by two Turks, went to demand justice. He was refused. Again the very same Turks met him and beat him even more severely, again his recourse to justice was fruitless. Then the Armenian took the law into his own hands, armed himself with a revolver, shot at his adversaries and fled. One of the Turks died almost immediately,

the other a few days later. At their burial, inflammatory speeches were made by the imans against the Christians. On the following day two Armenians were assassinated, and a third the day after. These three murders would, one would have thought, have satisfied the vengeance of the Moslems. They were of no avail; the Turks still thirsted to revenge themselves for the provocations of the Armenians.

First period: From Wednesday, April 14th, to the evening of the 16th.

Early in the morning on the 14th of April, the third murder above mentioned was accomplished. The Christians were so alarmed they dared not open their shops. Some of the most influential among them went to the governor, who assured them there was nothing to fear. He even urged them to reassure the others and to cause the shops to be opened. Some few Christians only, opened them timidly, and a moment later paid the price of their trustfulness with their lives.

Towards eleven o'clock a terrible fusillade breaks out suddenly from the old market, and spreads rapidly in all directions. At the first noise of firing, refugees fly to us, to the French nuns, and to the other colleges and communities. In such a perilous situation it was not possible to leave the French nuns to themselves. Father Benoît and I were sent to their assistance. Father Regal and Father Jabet remained at the Residence with Brother John and the four Marist Brothers.

Father Superior had gone to Mersina the day before, in order to bring back ten or twelve boarders, for the 14th was the last day of the Easter holidays. Before taking train from Mersina, he learnt that trouble had broken out at Adana, and he accordingly came back alone. Arriving at the station of Adana, he was told all that had happened, and saw the impossibility of reaching any one of our houses. For three days he was obliged to stay there, a prey to the most poignant anxiety, not knowing whether we were alive or dead, probably exaggerating in his own mind the dangers we were running.

In the evening of the first day, the firing slightly subsided. It had forced the Christians to shut themselves up in their houses. The plunderers desired nothing better. They fell upon the shops, forced open and broke in the doors, laid hands on all they could find. They tore everything to pieces, broke everything, stamping upon all the wares, and finally flung them into the streets.

The safes are specially sought for, and as they are too heavy to be carried away, they burst them open where they are. The din of the breaking down of the doors, and of the knocking to pieces of the safes, rises even above the firing and the savage clamor of the ruffians.

A new horror is now added. Fire breaks out from various points, behind the market, and in the Armenian quarter spreading from the centre to the extreme south-west of the town. From the adjacent Armenian quarters, fugitives ever in greater numbers rush to our houses. Those coming from any distance, and obliged to cross the thoroughfares frequented by the Turks, fell in great numbers, either shot or stabbed, or clubbed to death. Night fell, without stopping the firing and the plundering, favored by the fires which gradually grew to alarming proportions. A terrible night, full of anxiety, terror, and alarms. Who could think of sleep?

On the following day, Thursday the 15th, I mounted the outer staircase at the Sisters' which leads to the terrace, to reconnoitre. Hardly had I partially opened the door leading on to the terrace, than I saw myself aimed at by a man on the belvedere of a Turkish house. Instantly two shots rang out. One ball grazed my head, and broke a tile of the roof of the staircase; a second with better luck, hit my right side, lightly passing through it, and went through the beam that supports the door of the staircase, and fell at last into the courtyard. The pain was so slight that I doubted whether I had been hit. I was only certain after I had put my hand under my habit on the most painful spot, and drew it forth covered with blood. My assailant was still looking at me half hidden behind a window. Among the refugees in the courtyard were two Doctors, one Catholic and the other Protestant. I met the Protestant first. "Doctor," I said, "I think I am wounded." "Oh come!" he said, "this is not a moment for joking." "But I am not joking," said I, showing him my blood stained hand. "Wounded in the hand?" he asked. "No in the side;" and we went together to the dispensary. The hole by which the bullet had entered frightened him, the hole it had made in passing out rather reassured him. "You must be in great pain," he said, pressing the distance between the two openings. "Hardly at all," I replied. "But how—you must have a rib broken." "I really do not know that, Doctor, but I suffer very little." "Well, you have had a fine escape, a miracle must have saved you." And he called his Catholic confrère, who ex-

claimed still louder that it was a miracle. To finish this subject which is a purely personal matter concerning my unworthy self, I will add that the doctor of the only French cruiser, anchored at Mersina, having by the wish of his commander, examined my wound, agreed with what the two others had already said. The bullet, he declared, had by a most singular providence, struck the eleventh rib, and was turned aside by it, instead of breaking it, as it would naturally have done. The wound having been dressed, I returned quite proud of my decoration, among the fugitives who gathered round, questioning me and pitying what they insisted in calling my misfortune. Father Benoît and the Mother Superior alone envied my fate, saying: how happy you are! I had done nothing more than they had to deserve it.

The Confessional at the Sisters' house was besieged. I spent a great part of that and the following morning hearing the Confessions of the Catholics. I had the happiness of reconciling about sixty who were in arrears with their Paschal duties. Many schismatics besought me with tears not to refuse them this grace. As there was no immediate danger for them I was obliged to refuse, in spite of which many later on, I do believe, thought themselves justified in pretending they were Catholics, in order to be absolved.

In the afternoon, the English Consul paid us a short visit at the Sisters'. At the first news of the troubles he had come in haste from Mersina. He went through the streets on horseback accompanied by some Turkish soldiers, trying to control and disperse the armed bands of Bashi Bazouks, comforting the Christians in the various establishments where they had taken shelter. His courage and devotedness nearly cost him his life. Near the station he was wounded in the arm, while endeavoring to appease and disperse one of these bands. It is not known who fired the shot, for there were several contradictory versions of the fact. The firing only ceased while he passed, and went on more furiously as soon as he had disappeared. "No harm will be done you," he said to us, "provided no shots are fired from your house." That was the precaution we had taken from the outset, in both our houses, and we had made the refugees give up their arms to us, that we might lock them up. Some refused to give them up, and returned to their houses. Thus we were able to assure the local authorities that not a single shot had been fired from our houses.

During this day the number of refugees was greatly increased. At the Residence Father Rigal ventured to go through the Armenian quarters, and seek some friendly families, who had stayed, in great danger, in their houses. From that moment there were between five and six thousand refugees at the Residence, and about two or three thousand at the Sisters'.

Meantime the firing, and looting were going on apace. The government had asked for troops at Jarsons. Some Redifs were sent, but even according to the testimony of the Turks, they did more harm than the Bashi Bazouks. Besides not being in uniform, they were soon lost to sight, in the midst of the Bashi Bazouks, and being better armed, they could go to any lengths they pleased.

The second night began as terrifying as the first. The fires were growing larger in the quarters already mentioned. On the 16th at day dawn a large Armenian house situated behind the Sisters' buildings caught fire and threatened to set fire to the whole quarter. At the same time, at that point the fusillade became more fierce. Our unfortunate refugees were panic stricken. Cries and tears mixed with fervent prayers resounded on all sides. One of the Sisters who could speak Turkish, never ceased making them pray aloud. With what fervour did these men, women and children say the Rosary and recommend themselves to the Sacred Heart, prayers which they had not known hitherto.

Towards the middle of the preceding night some young men implored me to demand help from the governor. I agreed to address a petition to him, on condition that it should be approved by the Fathers at the Residence. The petition was somehow sent to them, they approved of it, after a slight modification. But how was it to reach the governor? Who would dare go through the Turkish quarters with it? An honest Mussulman of the quarter undertook the task, for which we owe him the deepest gratitude. Perhaps to reward him for this act of charity, his co-religionists later on, burnt his house down. It was now 10 o'clock in the morning and still no succor, nor reply to the petition had come. At the Residence the danger was less great. Some shots had been fired from a neighboring minaret into the windows of the College, which was full of refugees, fortunately without hitting any one. It was very difficult to control the multitude which had invaded the whole place, the rooms, the Chapel, the refectory, the

class and study rooms; the court yard was so crowded one could not walk about nor sit down in it.

At the Sisters' the danger was every moment increasing. We were being shot at, many balls had penetrated into the chapel which had to be evacuated. The man who had kindly made me into a target the day before, was obstinately bent on firing his projectiles into us. One bullet hit a window, ricocheted off a bench and finished its course in the confessional I had left a moment earlier. The wind had risen, and was carrying a remnant of the neighboring flames towards the American school, situated about thirty paces higher up than the Sisters' school. Two Americans with their servants then appeared on a little terrace facing their school, and began to throw water on the walls, to preserve them from the fire. Through the shutters of the dormitory I saw them at work, and perceived that some people opposite were about to fire upon them. "The guns are pointed at you," I cried to them in French, and again in Turkish. They did not seem to hear, and went on with their work. I went downstairs, and had hardly been ten minutes in the courtyard, before a rattling fire of shots broke out in the direction of the American school. Some minutes after, the school opened upon the Armenian quarter and terrified fugitives rushed into our house, saying that two Americans had just been killed. Probably they were the two I had seen in such an exposed position.

The first care of the English Consul the day before had been for the safety of this American school. Perhaps the firing and murder had been the reply to his efforts.

The danger was then also very great for ourselves, for I could see bands of Bashi Bazouks, mounting gradually towards us with very evidently hostile intentions. The houses immediately in the rear of ours had been invaded and sacked. Then I resolved upon a plan which seemed to be dictated by prudence. I should stay with Father Benoît and the refugees, while the nuns and orphans, going through the Armenian quarter, should take refuge at the Residence, where the danger was less great. They were on the point of starting, when Father Regal arrived, saying that we were in no danger here. He had scarcely left when a hail of bullets fell in the rooms which had been occupied by the orphans. The bullets whizzed through these rooms, and stuck in the walls, damaging them greatly, or fell upon the floor. Two

hours later we picked up a great handful of bullets. Meantime the armed band was mounting but cautiously. At the highest point they set fire to a neighboring house, from which they could reach us, as well as the American school. Hidden behind a window I could watch their movements. Some appeared to go for the American school, others prepared to set fire to our house. One of the nuns and I heard them talking "Let us burn that house also." "No, not that one, for they give remedies there." "Burn, burn all the same." And a new shower of missles passes over our heads, probably to protect the incendiaries. I can see that a portion of the band advances, and surrounds the house, no doubt to fire upon our refugees, when turned out by the flames, they should be forced to fly. The danger is extreme. Father Benoît pronounces the general Absolution. Most of the unfortunate wretches lose their heads. The Sisters are admirably resigned, the Mother Superior full of faith and courage. We all kept repeating together: "The Sacred Heart will save us." In fact a trumpet call resounded throughout the neighborhood. A patrol of about fifteen soldiers was marching down the street. It put the Bashi Bazouks to flight, but was careful not to fire upon them. "I will show myself to the soldiers," said the Mother Superior, "my habit will have some effect." In fact at the sight of her, the officer in command came forward and took her hand most courteously. At our request he detaches four of his soldiers, and stations them at our door before going on his round. I took about fifteen of our refugees, and protected by the soldiers we worked hard to put out the flames of the neighboring house, which were still a menace to us. When the danger had passed, Father Benoît and I took two of our soldiers, and ran to the Residence of which we had heard no news so far. The quarter of the Residence had been very well defended by some groups of Armenians, and the Bashi Bazouks had not dared to attack it further. But inside the house some of the refugees had become so excited that when the soldiers appeared with us they were very nearly being torn to pieces by them. Some thought they had come to go on with the massacre. I hastened to reassure them, saying that all was now over, and the government had sent the soldiers to protect us. Accompanied by these two soldiers Father Benoît and I made a tour of the town, even through the Turkish quarters to seek one of our good friends. We did not find him, but he was in safety. It

was then that we could see all the horrors of the murder and pillage. Shops looted and sacked, all sorts of goods not carried away, but torn up, broken, crushed to pieces. Masses of corpses lying in pools of blood, already beginning to decompose. In some places the unhappy victims were in such numbers, that we could scarcely walk without treading upon them, there were ruins heaped up caused by the fires, everywhere an intolerable stench. The Bashi Bazouks saw us pass by quite astonished. "It is all over," we, and the soldiers together called out to them. Some of them saluted us quite like friends.

On our return to the nuns, Father Superior at last came to us. We were so overcome at being once more together, and at all that had happened, that we knew not what to say to each other. The poor Father had completely lost his voice. Our hearts were to be still more wrung later on. The Sisters had displayed the greatest courage and were the astonishment of our refugees. Some of the nuns organized public prayers in the courtyard, others visited and tended the sick, others mounted guard day and night. The Mother Superior watched over all, always alert, always mistress of herself.

At the Residence, the Fathers and Brother John were worn out with fatigue, overworked, without rest or food. The Marist Brothers also had not spared themselves. Like our Fathers, they were at work day and night, and had given up their rooms to the refugees.

From the 15th to the 25th of April there was a lull. One of the first works of the government, was to send officers and other influential persons to calm the fears of the refugees, and to induce them to return to their homes, those of them, at least who had any homes left. At the same time the officers required all arms to be given up. As we had locked them all up, we gave them up, with the consent of their owners. But it was difficult to restore confidence. It was only some days later that the evacuation slowly began. We hurried the departure from the Residence as much as possible, for such a great multitude had caused a most frightful filth and we dreaded, not without reason, the outbreak of an epidemic.

The officers of the French cruiser came first to pay us a visit—this was followed by the official visit of the Commandant himself. Afterwards the French Consul came. His visit was like a flash of lightning, between two trains. His dragoman had preceded him, and had taken some trouble. Then the officers of the other

cruisers also came, the English, German, Russian and Italian, all of whom paid us courteous visits.

There were other visitors even more numerous, worthy if not of our homage at least of our charity, I mean the wounded, whose numbers daily increased. On an average, 120 of these unhappy beings were daily cared for in the Sisters' dispensary. Two doctors and four or five Sisters devoted themselves day and night, forgetting food and rest in the dispensary. And what awful wounds some of them were! Though I knew nothing of nursing, I should have wished to help with the wounded, but the sight of those heads so horribly mutilated, of those gaping wounds, of those broken limbs, completely upset me and made me feel faint. I had to withdraw, Father Superior seemed able to bear up better. As the greater number of these poor people had been reduced to the most abject misery, and as their wounds needed assidous care, we decided to do something more for them. We really needed a hospital. The charity of both the Father Superior and of the Mother Superior, organized a kind of ambulance. A house was soon found. A Christian who was leaving for a short time offered us his. There still remained mattresses, blankets, linen, all the resources necessary for the support of these unfortunates, to be found. The Sisters went about begging; accompanied by two members of the Conference of St. Vincent de Paul, they went from house to house, even in the Mussulman quarters. The governor and the officers of the army all gave their mite. In three or four days the little ambulance held about thirty inhabitants. Only those most needy were admitted. But subsequent events did not permit us to carry out our project of starting a hospital. Even this dear little ambulance was soon to burn, with all the centre of the town.

It is estimated that 2500 persons, including 150 to 200 Mussulmans were killed in this first stage of the massacres. Two or three hundred houses were burnt. It is impossible to calculate the number of shops and houses that were plundered. Later on we shall speak of the neighborhood of Adana, the vineyards, farms, and villages destroyed or looted, etc.

From the 25th to the 27th the fusillade and burnings began again.

April 25.—For the last two days I had been laid low at the Convent of the Sisters with an attack of fever and was shivering under a heavy woolen blanket. Father

Tabet had come to see me. At this fresh outbreak of troubles he was held prisoner and kept me company, for Father Benoit had returned to the Residence. Where was Father Superior? He was neither at the Residence nor here. Perhaps he was for the second time, kept in isolation somewhere.

From the balcony, I saw an armed band of Bashi Bazouks on the terrace of a public bath, firing at the Armenian school. You could see clouds of dust rising from the walls wherever the shots penetrated. "Look," I said to the Mother Superior, "I am sure the school and all its buildings, are being set on fire, while those soldiers are shooting so as to prevent the Armenians who are within, from trying to put out the flames." Sure enough—a few minutes later a great cloud of smoke arose. Almost at the same time the house of a rich Armenian merchant quite close to us took fire. His son was an active member of the committees, it was said. Soon a third house situated between us and the Residence, the property of an American well known for his advanced views, and who had returned from exile in September last, was ablaze. Then a little later, during the night, the place where the committees held their meetings was also in flames.

The burnings so far of all those suspected establishments, led us to believe that it was only they that were aimed at, and we hoped that the devastation would stop there. At that time the government or the municipality could have sent its soldiers or firemen to restrict the area of the fire, and to stop its ravages. Nothing of the kind was done.

During the night the flames reached the quarter of the new market. Two hundred houses were burning at the same time. One of the Marist Brothers ran to an Armenian Church, which was threatened by the flames, and invited the refugees to come with him to the Residence. On the way, his presence did not prevent the Turks, soldiers and others, from firing on these unhappy, beings, many of whom were killed. At dawn of day, at the sight of the huge and ever increasing conflagration we soon gave up all hope of saving the Residence and the College. Nevertheless we fought the fire valiantly. The Marist Brothers, helped by some of the refugees, worked hard on the terraces, and the neighboring roofs, to check the progress of the flames. All this time the balls fell thick upon them. Many were wounded and had to retire, replaced by others. All the morning the

vain struggle was kept up. The flames advanced, devouring the great houses situated on both sides of the street, leading from the new market to the Residence. The Armenian school isolated on the side where the fire had first broken out, was early this morning burnt, and numbers of wounded who could not be moved away perished in the flames.

Our little hospital, situated opposite the Residence, on the other side of the street, was evidently doomed. The five Sisters who were there in charge of the wounded had spent the night in terror, but without panic, or losing their presence of mind, courage and resignation. They helped to carry away the wounded, and were the last to leave their post of charity. The wounded were carried to the Residence, but there were such dense crowds already there, that they were trampled upon in all directions.

Towards midday, the English Consul arrived at the Residence, and seeing the imminence of the danger, urged our refugees to seek shelter in the palace of the government. But the fear of the bullets prevented those poor things venturing out of doors. The Consul then begged the Fathers and Brothers to go to the palace themselves so as to induce the crowd to follow. Father Benoît left with Brother John and three Marist Brothers. No harm happened to any of them on the way. But this act of charity cost us pretty dear; for Father Benoît, and the Brothers, having left the house, could not help us later on in the work of saving our goods, and themselves lost all their belongings.

At this moment Father Superior reappeared at the Convent of the Sisters. He had gone to visit a family, and had been detained there by the new outbreak of shooting, just as he had been on the first day, at the station. From afar he had sorrowfully watched the progress of the fire, and made sure that the Residence and the College had already fallen prey to the flames. He arrived just in time to witness this disaster.

Father Rigal now came to the convent, and seeing Father Superior he begged him to come with him to the Residence, where his presence was sorely needed. They went off together. Father Rigal came back shortly with an armful of church ornaments. Father Tabet and I would have willingly helped in the saving of our goods, but we could not all leave the Convent at the same time, for it was in the greatest danger. So

Father Tabet started first, and as soon as he returned loaded with valises I took my turn. The soldier refused to go with me, (we never went out without being escorted), for the road was blocked by the flames. I went out nevertheless, but at the door I was stopped by the refugees, who were gradually evacuating the courtyard and filling the passage. They were weeping and lamenting as if they were leaving this asylum to march to their death. Nothing happened to them, however. I finally got into the house, rushed to my room to seize some clothing, my breviary and my Crucifix. But my room had been ransacked by the soldiers, everything was in disorder on the floor, and of all my cherished belongings I could only find two volumes of my breviary. Father Superior was just then in the corridor.

It is an undoubted fact that these soldiers were more occupied in filling their pockets, than in guarding the dwellings and persons confided to them. But they were modest and only seized small things such as watches, necklaces, jewels, trinkets, leaving all the rest for the professional looters. The second in command of the French ship caught several of them red-handed, and thus could see for himself how disinterested and honest were these troops which had been sent to save the situation.

But to return to the fire. The roof was beginning to blaze. From the Chapel, Father Superior, Father Rigal and I, were trying to carry into the courtyard all that we could lay hands on in the shape of missals, sacred vessels, etc. The soldiers were all round us, touching everything. Seeing a closed cupboard in which were kept the artificial flowers, one of the soldiers cried out in a fury. "Open that at once, there are men and arms hidden there." I did not hear what answer Father Rigal made, but I said: "Supposing there were men hidden there, you ought to be pleased for they will burn along with all else." When we had collected all the principal objects in a carpet, we had to arrange about leaving. We sadly took leave of our dear home and our loved College, carrying our light burden with heavy hearts to the Convent, through the Armenian quarter, for the usual road was blocked by the flames. The seven or eight soldiers whom we had left in absolute possession of the place, had in every way hurried our departure; we soon understood their reason. When we reached the Convent I went upstairs to have a last look from afar at our beloved cells. A great column of

smoke was rising just above them. It was probably our library which was burning; all our treasured books gathered together with such care, nothing was left of it all. We had hoped that the College would be preserved, for only the doors and windows were of wood. We thought that the fire might penetrate through the apartments of the Marist Brothers on the ground floor, and the first floor, but without much flame, and without much damage to the walls; the second floor and the roof would surely be intact. How could we explain that the second floor and the roof were burning too, for its great height and a vaulting of iron and plaster isolated it completely from the flames, however high they might rise. The soldiers who had made such a point of staying alone after we had left, might, if they chose, solve the problem for us.

You may perhaps wonder why, foreseeing the disaster so early in the morning, we hardly saved any of our belongings. First of all, a Father and four Brothers, had, on the advice of the English Consul, and out of charity for the refugees, left quite early in the day. Secondly, the other Fathers were quartered with the Sisters, whom they could hardly leave; Father Superior was only able towards midday to leave his forced refuge in the town. Thirdly, five or six thousand refugees at least, crowded in the courtyard and the doors, so that one could not get through them or go out. How could we pass through them laden with bundles? Fourthly, there was no one to carry away anything, the refugees did not dare to move out. The soldiers would have shot them at sight if they had attempted to leave. There were no carriages. Scarcely one could be found, and instead of loading it with luggage we felt it was our duty to put into it some of the most helpless of the wounded, who were unable to move. And fifthly, there were others whose duty it was to protect the house, and to help in the saving of our goods, for they were responsible, and they did nothing.

After our Residence all the neighboring houses were burnt, together with the Protestant Church, and all the establishments of the Catholic Armenian Bishop.

In view of the danger threatening the school of St. Joseph, Father Superior and Father Rigal took all the nuns and their orphans to the Palace of the government. A number of refugees went with them. Father Tabet and I having been delayed, were caught by the fire, and

were obliged, instead of following them, to go to the English Consulate. We had only been there twenty minutes, when Father Superior and all his following arrived. There we spent the night huddled together on the floor. The Mother Superior could not make up her mind to give up her house, she returned to it with Father Rigal, and both spent the night there with the remainder of the refugees.

What was to be done on the following morning? Father Tabet exhausted with fatigue was sent to his brother at Mersina. On the 27th, the Sisters also went to Mersina, throwing themselves on the hospitality of the Franciscan Sisters there. Father Rigal went with them that he might be of use to them on the way.

The immense central fire had spent itself, but here and there during the following days, and chiefly in the neighborhood of the convent, several isolated houses continued to burn. From April 27th to May 1st, Father Superior, Father Benoît, and I, with Brother John, and three Marist Brothers stayed at the Convent of the Sisters. Two or three of the brave Sisters had returned from Mersina on April 30th.

The second officer of the French ship was good enough to give us the pleasure of his company for two days. He established within the house a guard of twenty five Turkish soldiers to whom he issued the strictest orders. Though unused to such handling, they nevertheless obeyed him quite willingly. The Commandant himself went the rounds every evening. The Turks took advantage of his being here, to set fire to the house of the dragoman of the French Consulate.

What had become of the unhappy refugees? As fast as their places of shelter were burnt, they fled for refuge to the Palace of the government. But soon there was no more room, and they could not be received. Besides they did not feel safe there. They went therefore to the outskirts of the town for shelter. Two large spinning-mills, one belonging to a Greek dragoman of the English Consul, the other to a German society, were thrown open to them. But as there was not room enough for them all, many of these unfortunates camped out in the neighborhood, in the open air and in the blazing sun. We went to see them, to comfort and calm them, and to bring them some alms, for they were in great misery. Soon an epidemic of measles broke out among the children, and hundreds fell ill. The government at first sent some flour and bread, but at the same time

seized all the men and boys suspected of having used any kind of arms during the whole of the troubles. It was a reign of terror. Some were even arrested at Mersina, and brought back in chains to Adana. No Armenian was allowed to leave Adana.

The Commandant of the French cruiser, tried in vain to get this order rescinded, at least on behalf of those who had no dwelling place. He also vainly entreated the governor to set free a young doctor, who had devotedly worked in our dispensary, and who had never used any arms. His request was obstinately refused.

BURNING OF ST. JOSEPH'S SCHOOL.

On Saturday, the 1st of May, the Marist Brothers had gone by train to Mersina, in order that three might sail for Constantinople, and one for Beyrout. The following night Father Superior, Father Benoît, I, and Brother John, with two Sisters, three orphans, and the servants went to rest as usual. Twenty five soldiers mounted guard. We thought we could sleep peacefully. Towards midnight Father Benoît, who was sleeping near the courtyard, noticed an unusual stir among the soldiers. He got up and saw a column of smoke rising from the corner of the chapel and the school. "The house is on fire!" he called out to us. We were all sleeping in the same hall. At such fearful news we rushed half-dressed to the balcony. It was only too true, the house was on fire. We strove to penetrate into the choir of the chapel to save the Blessed Sacrement, but were beaten back by dense clouds of suffocating smoke. The soldiers down below broke to pieces all that was burning and threw everything outside. A great mass of flames in the rear, showed us that all our efforts would be fruitless. The two Sisters and their orphans were still quietly sleeping in the dormitory on the fourth floor. Father Superior ran to them. Dressing themselves in haste they got down by the terrace of the second house. A few minutes later, and that issue would have been closed to them. The soldiers meanwhile worked bravely, their bugle from the terrace sounded the alarm of fire, the fire stations close by took up the warning. Half an hour later the firemen arrived. They had not been seen, since the beginning of the troubles. They set to work at once. We also tried to save all we could. But the Chapel and all that it contained was burnt. "Pardon, oh Lord Jesus, Thou knowest we were unable to save Thy Sacred Body, Thou seest our tears!" Much prop-

erty belonging to the Sisters had, several days before, been packed in trunks, awaiting eventualities. We carried these off. But the two large cases we had filled with all that could be saved from the Residence, being too heavy to be carried away were burnt, together with the Chapel under which they had been placed.

I cannot think indeed how we had the strength to carry away, unaided, the other cases. Danger doubles one's strength, and God helped us. We dragged all these things far away into a Greek inn for safety, and then exhausted, we sat down upon our spoils, contemplating the progress of the fire. At five in the morning the firemen declared that they had conquered the fire. In reality it had been stopped by the great brick wall separating the school from the lower house beyond. Father Benoît and the Sisters mounted guard over the baggage, while Father Superior and I, accompanied by the servants, went back to the fire. The second officer of an English ship which had arrived the day before, came to the rescue, and directed the operations of the firemen. The fire went on all the morning but never spread beyond the wall. Thank God we have therefore still a spot of ground to call our own.

How had the fire originated? The government officials came all day long to make inquiries. Naturally, as according to them, the Armenians had been the authors of all the trouble, they must also have caused this fresh disaster! Some of them actually accused our servants, and even ourselves. "If you really wish to know who set fire to the place," I said to one of these men, "ask those five or six soldiers, who have been posted by you for eight days in the street, exactly opposite the spot where the fire began. If they did not set the house on fire themselves, they allowed some others to do so. Perhaps indeed they were asleep while the thing was being done. It is your business to find out."

At the very corner where the fire broke out there was this post of soldiers. But they and our own soldiers were not on good terms; ours looked upon them with suspicion. I need say no more, except that the soldiers on guard in the street, had orders to fire upon any one going out at night.

Finally, again between two trains our French Consul reappeared: he seemed grieved and surprised at the sight of all the havoc everywhere.

Father Jouve, who had begged from Constantinople the recall of three Fathers, was directed to send Father

Benoît to Constantinople and two Fathers to Beyrouth. Father Tabet and I were dispatched to Beyrouth, from whence I send you the sad tale of our disasters. Ten days have passed and tomorrow I am returning to Adana in the war ship Michelet, which replaces the Victor Hugo at Mersina, and on board of which I have been kindly given a passage.

SUPPLEMENTARY NOTES.

The number of killed in the second period of the massacre was 500, the total number for Adana alone is thus raised to about 3000. It is impossible to count the number of houses burnt, nearly one third of the city was destroyed, the central and the richest quarter. I cannot describe the innumerable scenes of barbarous cruelty which took place. Unless one had seen them one could not have the slightest idea of these horrors: women outraged, girls carried off, people crucified on the walls of their houses, others nailed alive to the floor, cut in pieces. The neighborhood of Adana was sacked. All the houses in the vineyards belonging to the Christians, except those of the Greeks, were burnt, the farms also, and all their Christian inhabitants massacred. The wells were poisoned by the corpses thrown into them for that purpose: all the Christians in the villages were killed. At an hour's distance from the town, there was an Armenian village. Every one of the inhabitants was thrown alive in the river, which at the time was in flood. It was so full of corpses that the sailors in the ships at Mersina saw hundreds tossed about by the waves.

In the neighborhood of Adana about 15000 persons were killed, which with the killed at Adana makes about 30000 in the whole vilayet.

Who committed all these crimes? The inhabitants of Adana, aided and abetted by bands of peasants from the surrounding country.

HORRORS OF ADANA.

ACCOUNT GIVEN BY AN EYE-WITNESS.

On Thursday, the 15th of April, the second day of the massacres, forty or fifty wounded came to the Jesuit College. The Chapel, the study halls, class-rooms, dormitories, refectories and all the rooms were already occupied by 5000 or 6000 refugees. There was no more room anywhere, it was impossible to move about in such crowds. Where could these unhappy beings be lodged? There was no better place than the field. Sacks and

mattresses were spread on the bare ground. For three whole days, that is as long as the massacre went on, the wounded lay there, to be looked after. Two or three doctors were called in, to give them the first necessary care. The Brothers washed the wounds and fixed the bandages. Follow them in their rounds and you will have some notion of the barbarity of the murderers. The first you see, is a Catholic Armenian boy between fifteen and sixteen years of age. His left arm is pierced by a bullet, the bone is exposed, the nerves are hanging down, the wound is so large that the Doctor puts his hand several times into it. It ought to be amputated, but there are no surgical instruments. The Doctor can only bandage it and pass on to the next. This is an old man, whose head is cut about by cutlas strokes: his legs are hanging, the wretches broke them at the knees with clubs. The poor old fellow screams and writhes with pain on his sack. A few steps further on a young girl of twelve has just received absolution. Her eyes are glazed, her lips half open and motionless. Death is fast approaching. What is the matter with her? Her breast is completely pierced through. Put your hand between her shoulders, and at the orifice of the wound you will feel, as I did, the breath coming out by the wound. The following day she died and was buried in the courtyard of the College. Here is a child about three years old. A Turk broke in his skull with a hatchet. A part of the skull is detached and hangs down over one ear. The brain is exposed though not injured. An operation is absolutely necessary, but how do it without instruments? An old pocket knife has to do in the absence of any thing else. The broken bone is carefully removed and the skin put back into place. What harm could the child have done to the Mussulman? He was only a Christian! Another child is screaming with pain. Some redifs—reserved soldiers—had pierced him with their bayonets. His stomach was a gaping wound. What tortures must this innocent child be enduring! At the other end of the field I see Brother Louis Xavier attending to a baby in its mother's arms. The poor little child has its left arm covered with cutlas wounds, five large and deep wounds are on its arm. The bones are broken in three places, the hand is wounded, and the fingers cut off at the extremities. After the hand had been amputated, the little thing smiled to its mother, and began to caress her with his other hand. The sight drew tears from all the bystand-

ers. Finally here is a woman with so many wounds that the Doctor does not know how he can dress them all. A ball had entered her shoulder, and perforated the lungs. Her arms are mutilated, her head and legs bear the marks of many blows of the yatagan, her back is riddled with shots. Each time that the Doctor is about to pass on to the next case, she calls him back: "Doctor, here is another wound, and here again."

At the Sisters of St. Joseph, we shall find the same horrors. Let us stop only before two beds. The first is that of a Catholic Armenian about thirty years old. There is no exterior mark of any wound. But the man is in horrible suffering, his face is swollen. The Sister told me that the wretches tore him from his hiding place, opened his mouth, and plunged their daggers down his throat. He can neither speak nor swallow. The second bed is that of an Armenian woman who has not even the semblance of a human face. Her head is nothing but a great clot of blood, you can distinguish neither eyes, nose or mouth, her hair is matted and seems to be with her head, part of a ball of blood. She had been left for dead in a ditch. She comes from a neighboring village, and took some days to get here.

You would realize the horrible savagery of the murderers if you went through the streets, strewn with corpses. You would see all kinds of profanation, the most abominable horrors, old men cut to pieces, young men disembowelled, children slaughtered, young girls mutilated, women half burnt. One poor woman was cut in half, and in the frightful wound the tigers had laid the baby of three months whom she was carrying at the time they had attacked her. The remembrance of those sights are a haunting horror.

One of the Jesuit Fathers saw a horrible scene enacted in the street. A band of Kurds having found an Armenian hidden in a khan, or inn, dragged him out of his hiding place. They surrounded him yelling and brandishing their cutlasses. They pierced him on every side, keeping him upright with the point of their weapons. then they flung him on the ground, stretched out his hands and feet, belabored his stomach, and cut him to pieces. Another friend of mine saw from his window a group of little children in the midst of a band of Mussulmans, carrying great yatagans. They took the innocent victims by their feet and made them dance upon their deadly knives. They only gave over this cannibal game when the poor little creatures were nothing but a

mass of bleeding flesh. They then showed one another their yatagans dyed with Christian blood.

Gregory C., a professor in the College, found his old grandfather of ninety-five, killed in his bed. The poor old invalid had not been able to fly at the approach of the looters and the Bashi Bazouks.

It is said that a woman was found crucified on the floor of her room.

Decency forbids me to describe other horrors. All the Christian quarters of the town of Adana were destroyed, the houses in the country burnt, all the farms sacked and burnt, and all the workmen in them killed. The village of Christian Kewy about half an hour from the town is a desert. It had 300 or 400 inhabitants, all Christians. The majority were massacred in their houses, those who could fly were stopped at the bridge. Many flung themselves into the river rather than fall into the hands of these monsters. Men, women and children perished. Sixty-three survivors who had taken refuge in the corn-fields were drowned in the river two days after the cessation of the massacres. The corpses were collected in tumbrils and thrown into the river. The sea throws them up often on the shore at Mersina. Many were seen by the sailors floating round the war ships. Counting all the dead at Adana and in the surrounding country there were 30,000 victims in all.

One of the officers who had seen the Chinese massacres, declared that the Boxers themselves were not so cruel or blood-thursty as these wretches.

Let us be touched with compassion at the sight of so much misery. Let us pray for the dead, that God would have mercy on them, also for the poor young girls carried off as slaves, and into the Turkish harems. Let us pray for the 10,000 survivors, camping out in the open, with no shelter, or clothing, or food. Thirty at least die daily. Let us come to their assistance, according to our means, by sending alms to the Jesuit Fathers and the devoted Sisters of St. Joseph, who remained at Adana, in order to succor and console these poor Christians. Their two Colleges have been burnt. They have hired a little house for a hospital, and content themselves with one poor room. Let us support the Catholic works of charity at Adana. They have such hard work to make head against the Protestants, who always have money in plenty.

A. SABATIER, S. J.

FATHER WILLIAM O'BRIEN PARDOW

Father William O'Brien Pardow, S. J., died at St. Vincent's Hospital, New York, January 23, 1909. His death, says a writer in the Catholic News who is familiar with the history of Catholicity in New York, ends a prominence of the men of his family in the affairs of the Church that has lasted for nearly ninety years and extended through three generations. Pardow is a Norman name, and was originally De Par Dieu (In the Name of God). This in the corruption of successive generations in Lancashire, England, where the family was located became Pardee, Pardoe, and Pardow.

George Pardow, Father Pardow's gandfather, was born near Birmingham, England, February 26, 1772, and came to New York in 1823. He had married Elizabeth Seaton on November 18, 1799, and by her had ten children, six boys and four girls. Of these, Frances, Helena, Gregory, Bryan, Robert, Julia and George were living when the family emigrated to New York, the others having died in England. The family had steadfastly adhered to the old faith through all the trials of the Reformation period, and Mr. Pardow sent his sons Gregory and Robert to the Jesuit College at Stonyhurst to be educated, the former entering there January 14, 1817 and the latter September 6, 1821. On his arrival in New York he continued there the hardware business in which he was engaged in England. His business life however did not absorb all his interests. From the very first he took an active part in Catholic affairs, and became prominent in old St. Peter's congregation, of which church he was for several years a trustee. Bishop Dubois had in him a ready and intelligent helper in the management of the Orphan Asylum; and there were few, if any, of the movements inaugurated for the benefit of the church in which the name of George Pardow is not to be found among the most zealous promoters. Its first mention is perhaps in the list of subscribers to the edition of the New Testament published by the Rev. Dr. John Power in 1824. The Bible as the word of God, was one of the favorite pulpit themes of his grandson and in a notable way the source of his inspiration for sermons and exhortations. Another manifestation of George Pardow's Catholic activity was his publishing

of the Truth Teller. On April 2, 1825, in conjunction with William Denman he brought out this, the first Catholic newspaper of New York. Both were Englishmen and were largely influenced in this venture by William E. Andrews of London, a noted and energetic Catholic publisher of that time. Andrews was the lieutenant and helper of the famous Bishop Milner. He had started several Catholic papers and reviews in London, and one of them was called the Truth Teller. The first numbers of the New York paper give evidence that its projectors intended to make it an edition of its London namesake. In fact the first six issues of it bear the imprint: "Published regularly every Saturday by W. E. Andrews & Co. at the office of the Truth Teller, 95 Maiden Lane"—Mr. Pardow's Store. After that the names of "George Pardow and William Denman, proprietors" are given until January 30, 1830, when Pardow sold his interests to Denman. Denman continued to issue it until 1855, when it ceased publication. George Pardow died in New York, April 7, 1846, and his wife on June 16, 1841. They were both buried in old St. Patrick's Churchyard. The only extant picture of them a quaint silhouette, is in the collection of the United States Catholic Historical Society.

Of George Pardow's children, Gregory became a priest. After making his studies at Rome and at St. Mary's Seminary, Baltimore, he was ordained on September 8, 1829, by Bishop Dubois in old St. Patrick's. He was first pastor of Newark, New Jersey, where he was stationed from 1829 to 1832. While at Albany, 1836-37, his health gave way and he returned to New York, where he died April 24, 1838. His sister Julia became a religious of the Sacred Heart, December 15, 1845, and was superior of the old convent on Seventeenth street for several years. She died on September 22, 1857. Helena married Edward Mullen who left her a widow. She then joined the Sisters of Mercy on June 23, 1864, and died as Mother Theresa of that order in January, 1870, at the convent in East Houston street.

Robert Pardow, their brother, went into business like his father. He married Augusta, daughter of William O'Brien, the banker, one of the interesting figures of New York life in the early years of the last century. The O'Briens belonged to an ancient Irish clan. In modern times they were the Marquises of Thomond, Earls of Inchiquin and Barons of Burren in the county Clare, and were distinguished officers in the Irish

brigades of France. In 1798 William O'Brien became an active sympathizer with the United Irishmen movement, and forfeited his right to the title of Inchiquin. He sold out his Irish property and came to New York, where he founded his banking house in 1800. It is related of him that he was once offered the New York agency of the Bank of England, but refused it through patriotic motives. He died on August 31, 1846, in the seventy-eighth year of his age.

Robert Pardow had five children, Robert, Augusta, Pauline, William and Julia, four of whom became religious. The eldest, Robert Jr., who was born on April 9, 1839, died a priest of the Society on May 8, 1884, at St. Francis Xavier College, New York, of a disease contracted while performing the duties of Chaplain in the Charity Hospital. At first he chose a secular career and was a broker on Wall street, until the beginning of the Civil War. On the call of the President of the United States for soldiers, he volunteered and went to the front with the 222nd regiment of New York. After the war, he married on July 31, 1866, Katharine, the daughter of Andrew Carrigan who was so long identified with the Emigrant Saving Bank and the Irish Emigrant Society. His wife died on March 30, 1873, and on October 1, 1874, he entered the Novitiate at Sault-au-Recollét, Canada. His three children, two sons and a daughter, were taken care of by relatives on their father becoming a Jesuit. Augusta became a religious of the Sacred Heart and is now Superior of the convent in Philadelphia. The next sister followed her example four years later, and is now Mother Pauline at the Sacred Heart Convent, Washington Heights, in New York City. Julia, who was the youngest member of the family, remained in the world and died unmarried on January 23, 1895.

Father William O'Brien Pardow was born in New York on June 13, 1847, and was baptized in old St. Patrick's Cathedral by Bishop McCloskey, then Coadjutor of Bishop Hughes. He received his primary education from the Sisters of Charity, who conducted the school of old St. Peter's Church, Barclay street. He passed from the sisters' school to the College of St. Francis Xavier from which he was graduated with the degree of A. B. in 1864. As a boy, Father Pardow was, as all who knew him testify—relatives, acquaintances and fellow students—notable for his gentle and obliging disposition, and for his earnestness and fidelity in the performance of duty. At home he was always ready to

put aside study or any work he was personally interested in, when asked to do so as a favor for others, yet no matter what amusements the assembled family might be enjoying he never shared them until he had finished his studies for the classes of the following day. He possessed moreover a certain attractive reserve of manner, and a humorous tact in meeting situations that would try other boys' tempers, which endeared him to those with whom he was brought into associations. He and his brother and sisters spent several summer vacations with their cousins, the Lummises, who were at the time Protestants, at Sodus Bay on Lake Ontario. One who knew him there describes him as "the life and light and example of all," taking part with zest in their games and amusements, ready cheerfully to inconvenience himself for others, and preserving always an unaltered gaiety of temper. The impression he made on his companions during those summer vacations may be illustrated by the fact that when he told his cousin, Rose Lummis, of his resolve to become a Jesuit, and of his acceptance by the Provincial, she felt then and there, as she often acknowledged afterwards, that his religion was the true religion, and determined to embrace the faith that could give such courage to a bright lively boy of seventeen. This lady converted her minister, Mr. Salt, who became a Catholic priest, and influenced others to enter the Church. She always retained the impression she formed of Father Pardow when he was a boy, and to the last his prominent characteristics in her mind were his gentleness and kindness. When stories were told her of his severity in preaching, she used to maintain that it must be due to his training, for as a boy he was all tenderness. Sometimes she conceded that "he might be worked up in the pulpit, but in the confessional he would be different." "There," she said, "he would be all love and tenderness."

On his entering St. Francis Xavier's College, he became an acolyte in the church, and, until he went to the novitiate, was always present there on Sundays and Feast Days for Mass and Vespers. On week-days he served Mass at the Church of the Nativity on Second Avenue. It was not easy for a boy to face all sorts of weather in the early morning, nevertheless every morning regularly he presented himself in the sacristy ready to serve the seven o'clock Mass. And if, as sometimes happened, no priest came to say Mass, he waited the full half-hour. Later when he was Rector of St. Francis

Xavier's Church he dismissed his two nephews, who were acolytes, because they absented themselves on rainy Sundays. To the entreaties of relatives who wished to have them reinstated he refused to yield, declaring that one virtue of an acolyte was fidelity in the service of the altar. His own early experience apparently had given him the conviction that a New York boy, whom fear of rain kept at home on Sunday, was not the material out of which an acolyte could be formed.

His student life was uneventful, unless a life in which was laid the basis of a character of intense seriousness and scrupulous industry may be said to be eventful. One of his fellow students says of him: "He was very studious and well-behaved and always led his classes. We saw little of him outside of school-hours. He was the most industrious of us all; I doubt whether he was absent three days in nine years. After he made his first communion he was a weekly communicant. Of all the boys he was the best remembered." He graduated in 1864 at the age of seventeen with the highest honors of his class in philosophy and Evidences of Religion. After his graduation he was admitted to the Society by Father Remigius Tellier, Superior of the New York Mission, and entered the Novitiate at Sault-au-Recollét, Canada, on August 31st, of the same year.

He owed his vocation undoubtedly to the thoroughly Catholic atmosphere of his home life. From some incidents related by one of his sisters we get a glimpse of the spirit of piety and prayer that pervaded it. "Our mother," she says, "read to the assembled family each morning at breakfast a short chapter from an old English book called *Every Day Reflections*. As children we did not relish this much, and sometimes we hid the book. But my mother was inexorable, and no one was allowed to leave the table until the book was found and the chapter read. It must have made some impression on us, but I remember only one meditation on hell. William remarked a few years ago to me that he thought we owed our religious vocations to that book. And when mother's things were disposed of after Julia's death in 1895, he obtained that old book as a valuable souvenir." The family it seems assembled after rising for morning prayers. On winter mornings this put a strain on the virtue of some of the younger ones. The same sister writes: "The example of these two boys (her brothers) lead me to imitate them. Their room was just above mine, and when I heard them jump out

of bed, I was ashamed to be less generous. So we all met in the cold little chapel, but never pretended to see one another. And when we met again at breakfast, it was as if we had just come from our rooms." But besides the regular family devotions the boys had devotions of their own. "My brother Robert," his sister continues, "was in the office of my uncles, William and John O'Brien, in Wall Street. He came home every afternoon about five o'clock. William always met him at the door and they went to their room to have a little fun together, either a pillow fight or boxing or fencing. They made a great deal of noise; but after a time there was a sudden silence. We girls were curious to know what was going on. So one day Pauline hid herself in their room and discovered the secret. After they had finished their fencing or boxing bout, they knelt before a small altar and said their beads together." Evidently then a life of regularity and prayer, early and prompt rising, reading at table and daily attendance at Mass were no novelties to William Pardow when he became a novice at Sault-au-Recollet under Father James Perron.

Of Father Pardow's novitiate and juniorate little can be said beyond recording the fact testified to by a fellow novice, that he was noted for his exemplary and cheerful conduct. He had the good fortune of having Father James Perron for his Master of Novices. He was one of the first band of pilgrims who went begging for a month. His special route was the most difficult, as he had to beg his way on the boat from Montreal to Quebec. And he was one of the nine who opened the first juniorate of the Canadian Mission at Quebec in 1865. Father Charaux was his professor for the first year and Father Henry Murphy for the second.

In the summer of 1868 he came to Fordham College, New York, and began in September his philosophy with Father Theodore Fleck as his professor. The Canadian Mission which belonged to the French province of Champagne, was created an independent mission on July 31, 1869, with the title of the New York–Canada Mission. And in September of 1869 Woodstock College, Maryland, was opened. Father Pardow was among the pioneers who gathered there from the provinces and missions of the United States and Canada under Father Angelo Paresce as Rector, and Father, afterwards Cardinal, Camillus Mazzella, as Prefect of Studies. He had Father Valente as professor in his second year of Philosophy and Father Schemmel in his third.

After four years of teaching and prefecting in St. Francis College, New York, he began his course of Theology in the Autumn of 1875 at Laval in France; his professors during the four years were Father J. B. Terrien and Father Sanctes Schiffini. One of his fellow-students says, that "he was an exact observer of the rules of the scholasticate, yet without any appearance of austerity or ungraciousness. One could not know him without liking and esteeming him, his manners were so easy and affable. In his studies he was quite successful; and was admired for the frankness that he displayed in his circles and disputations. Few of the scholastics were as well versed as he in French ascetical literature."

He began his tertianship in the autumn of 1879 at Paray-la-Monial, and had Father Ginhac as his instructor. That his instructor made a great impression on him and fixed the dominant traits of his character is clear from his own acknowledgment and from the after course of his life. He developed or probably perfected during his tertianship that intense devotion to the Sacred Heart, and the realization that it would be a most effective means of saving souls, which were so manifest in his speech and conduct as a priest. The Bishop of Portland in a letter to Father Provincial, which may as well be inserted here, truly depicts his character. "*Omnibus omnia factus sum ut omnes facerem salvos*, was dear Father Pardow's rule of life, whenever the glory of God or the exaltation of the Church was in view near or remote. He gave himself to us in two missions and one retreat during the last two years—or rather you sent him to spend himself—and we talked together on many of the striking and serious matters touching the Church in our Country, so that I can say as a friend and a Bishop I mourn his loss with you and the Society. What a candid, sincere, and serene, and yet anxious mind and heart were his! How truly he walked with God, and was seemingly illumined or at least enlightened by that direct friendship with his Father in heaven. I offered the Holy Sacrifice for him and all the people prayed for him. As I pictured him in our pulpit I remembered the earnestness with which he said that he was not going to trust to prayers after his death; but would send as many as possible ahead of him. Surely he had a great host of friends in heaven that could welcome him as their saviour in a secondary sense. *Posuit Deus coronam de lapide*

pretioso super caput ejus, I trust and pray and believe may already be said of him; and may God raise up many like him to adorn the Society, glorify God, and exalt the Church, is my prayer."

On Father Pardow's return from Europe he was assigned to St. Francis Xavier's Church in New York. There he remained for five years, employed in the College successively as Professor of Rhetoric, Prefect of Studies and Professor of Ethics, and at the same time preaching regularly in the church and directing the Alumni Sodality. By a decree of Father General dated June 16, 1879, the Mission of New York was united to the Province of Maryland, the new province taking the name of New York, which was changed however in the subsequent year to that of Maryland–New York. Naturally the adjustment of views and customs between both parts of the province caused for a time some friction; yet no one ever heard Father Pardow say anything that could be interpreted in a partisan sense, or that showed any undue or unproportioned spirit of locality. He preserved then and ever afterwards a quiet and serene charity towards all.

On the 31st of July, 1884, he was appointed Socius to the Provincial, at that time Father Robert Fulton, an office he retained until September, 1888, when he was appointed Instructor of Tertians in Frederick, Maryland. He filled the office for two years to the edification if not always to the satisfaction of those he directed. He undoubtedly wanted that wide experience of men which administrative positions later supplied him with, and that practical knowledge of government which holiness of life and study of Constitutions and Industriæ do not always confer. Though in his personal dealings with his tertians he showed a genial humility and was a kind and prudent confessor, in his exhortations his earnestness and zeal led him at times to confound counsels of perfection with the obligations of a state of life. His idea when speaking to the assembled Fathers so possessed him by its importance, that sometimes he lost view of its relations, and of the need of adjusting it to and qualifying it by other ideals. Yet none so ready as he to acknowledge cheerfully and with good-humored frankness his mistake when it was pointed out to him. While insistent on principles, he was always willing to learn from anyone the modifications principles receive in their applications to persons, places and times. He always inspired respect, and probably on occasions

a higher sentiment, but one did not feel constrained in intercourse with him. The two qualities of the spiritual life in him that most impressed his tertians, were his intimate personal love of Our Lord and his practical use of Scripture. He brought home to them by the conviction and vividness with which he believed it himself the fact that our Divine Saviour was an ever present brother, friend or master of them, under the same roof with them. His knowledge of Scripture was not that of a biblical scholar, but he had acquired a remarkable power of using it effectively and of applying it, sometimes with startling force, to the lesson he was inculcating. In exposing a scriptural narrative it was not the material imagery of place or deeds or persons that held you; these he made you feel were the shadows of a spiritual reality. His power lay not in presenting a picture to the mind but in raising an emotion in the heart. Few of those who made their tertianship under him, however affected they may have been towards him in the beginning, but liked him at the close.

On July 17, 1891, Father Pardow was appointed Rector of St. Francis Xavier's College, New York. During the two years of his administration he did much to improve the standard of studies. He was a strict disciplinarian and made some rigorous rules for the conduct of the students. At the end of the first month of his administration eight boys were sent home for failure in studies; the next month six more went home, and twelve were put down to lower classes. In the third month eight more were sent home and six were put down. In spite of this policy of strictness which continued for the two years of his government, the number of students increased from 489 to 568. Although Father Pardow was exacting with the students, he was dispassionate and just. Every boy who could give a reasonable excuse or wished to urge a request got fair hearing. During his presidency he made many improvements in the College building and began the erection of the Preparatory School building on East Fifteenth street. In October, 1893, he took fifty of the College students to the World's Fair in Chicago, and there had them present in Latin Plautus' play, *Duo Captivi*. The College received, because of the successful work of the students of the professors who had prepared them, the praise and commendation of the officials of the Fair. However much they may have admired him—and they

undoubtedly did,—Father Pardow was not personally popular with the boys either as a Prefect of Studies or as a Rector. "But outside of his official character," writes an old student of the College, "he was a genial companion and an ever loyal friend. Boys long since grown to manhood now forget the fancied smarts of old class days; and three Bishops, scores of priests, and a regiment of well known professional and business men, while sorrowing at his all too early death can look back and rejoice to remember that he was once their teacher, and always their real friend."

His government of the College lasted only a little over two years. On November 16, 1893, he was promoted to the office of Provincial of the Maryland-New York province. He held the office for five years, but its duties were never congenial to him. Almost instinctively when opportunity presented he sought the pulpit. Though he worked faithfully, and earnestly in performing the duties of his charge, he was by temperament less suited for the office of Superior in the Society than for those functions in which he afterwards won the most notable successes of his life. On March 14, 1897, he was relieved of the burdens of office and for the next four years was stationed at St. Aloysius Church as prefect of the church, preacher, and director of the League of the Sacred Heart. He now began to devote himself exclusively to giving lectures and sermons, and to conducting retreats for priests, nuns and the laity. He preached in all the large cities of the province, gave the spiritual exercises to the priests of many dioceses, to the religious of various rules, to students and congregations. He worked incessantly and found recreation only in a change of occupation. He read, studied and observed with only one end in view, namely that he might learn how most effectively to defend the Church and the Word of God and break the bread of life for those whom Christ had died to redeem. His fame spread beyond the limits of his own province. His services were in demand as far as the Pacific slope. Wherever he was announced churches were thronged, nor was his influence confined to a class of persons, all felt the power of his words, the clergy and religious as well as the laity, the learned equally with the uncultured, men and women, the young and the old. Yet Father Pardow was not an orator; he moved his auditors by the sheer force of a spiritual personality. Nor had he the physical build of an orator. He was a man of medium stature,

very thin and of a frail constitution. His voice however was out of proportion to his physique. By cultivation it had become strong and deep, and could be easily heard to the furthest corners of the greatest Cathedrals of the Country. His enunciation was clear and distinct; his sentences were short and crisp and epigramatic. He was not eloquent as the word is usually understood. He never used flowery language, or finely constructed rhetorical sentences, his diction however was full, exact and telling. His sermons could not be analyzed in a class room as models of construction, yet they possessed unity of thought. He himself said that he always tried to preach as he thought Christ preached. Accordingly his illustrations were drawn from the familiar incident events or interests of every day life, the development of his idea was concrete, the presentation of it so simple as to be understood by all, and so vivid as to hold the attention of the most cultivated. He had a message to convey from Christ when he entered the pulpit; he delivered it with force, clearness and simplicity; and one felt while listening to him that he spoke with sincerity and authority. Few men have so fully utilized every talent given them as Father Pardow. He was not a man of great intellectual powers, nor of profound scholarship. Yet he brought home to men the great truths, and roused the most learned of them to thought, so that they were impressed with the conviction that power of mind and deep study had revealed to him what their scholarship only vaguely manifested.

A citation from one of his sermons will give a better idea of his style of preaching than any description, though the expressive tone and gesture, the inimitable candor and conviction of manner cannot be reproduced. The passage is taken from the sermon characteristically called "The Divine Power House." "The only reason why our separated Protestant brethren remain outside of the Catholic Church is because they do not study carefully all the words of the Gospel. Our Blessed Lord, as is evident from the Bible, came on earth to found a living organization, which should hand on to the end of time the full and entire message received from his Father. 'Go teach all nations,' said Christ to the Apostles and his successors, 'all things whatsoever I have taught you, and behold I am with you all days even unto the consummation of the world.' This was the divine charter of the Church. It was the most unlimited charter that ever was heard of. Was there any

limitation as regards the persons? None whatever; 'all nations,' so runs the great charter. Any limitation as regards the matter to be taught? None whatever; 'all things whatsoever I have taught you.' Any limitations as regards the duration of the teaching? None whatever; 'all days even unto the consummation of the world.' No wonder that Our Lord before conferring His wonderful charter on an organization composed of poor weak men, began by proclaiming to the world his wonderful statement: 'All power is mine; go ye therefore.' In a word he was inaugurating the Divine Power House. Modern science comes to our aid and in a very marvellous way in making us realize the position of the Church to-day. The Power House might just as aptly be called the Light House and the Heat House; light, heat and power being the three-fold energy that every real power house must furnish."

"We see on all sides of us the marvels that come from the power house in which electricity is generated. Invisible electricity seizes our trolley cars with their loads of heavy stockholders and strap-holders and hurls them to their destination. Electricity lights and heats the same rapid transit vehicles. Electricity will carry as safely one little word of a message across the ocean; nay it will carry it with perfect safety a twenty-five thousand mile journey around the globe. The men of to-day have become proud of their progress; but if we stop to think for a moment we shall realize that we have advanced in so many ways, only because we have first taken our places as little children in the class room and learned our lesson diligently. The man who would handle electricity successfully must first of all study well every article of its inexorable creed. Electricity will oblige us, carry ourselves, our burdens or our messages only on one condition, namely that we first obey it and that most scrupulously. If we act irreverently towards that great power, if we handle electricity without gloves, it punishes the refractory, as all school teachers used to do in the good old days before moral suasion hid the rod. Electricity works along old lines, and administers corporal punishment, frequently even death, for serious breaches of its code.

Does science feel humiliated because it has to learn from mere inanimate nature how to obey? If we are going to derive any benefit from the power house we must submit to its clear teaching.

"The Divine Power House, therefore, is perfectly at one with science when it insists on absolute obedience to its laws. Christ is the greatest of scientists and has placed all the necessary power in his Church for the carrying out of his Divine plan, provided we heed its teaching. It is from his divine power that infallibility comes to the Church of Christ. If I receive a cablegram from England acquainting me with the death of a dear friend, I may, to be perfectly sure, have the message repeated; but finally I trust it implicitly. Now think for a minute what this means. It means that I am conceding infallibility to the copper wire. Science protects that copper wire with non-conducting substances, so that the message may not be interfered with in its long journey. The wire thus transmits the message as it receives it. The best definition of infallibility is 'the power to transmit a message straight.' Now if nature gives to a piece of copper wire the power to carry a message exactly some thousands of miles, does it seem so unreasonable that the God of nature should give to a line composed of human links the power to convey His message until the end of time, as he himself entrusted it to his Divine Son?"

"St. Paul asks with surprise: 'How can a man preach unless he be sent?' But if preaching means simply that one man talks morally on politics or other topics of the day, why cannot any man or woman preach? But if preaching means that Christ's message is to be promulgated just as he proclaimed it to the world then the question of St. Paul is easily understood. In fact that question put into a scientific form would run thus: How can the wire convey the message unless in connection with the Divine Power House."

In his retreats the same traits of spiritual and intellectual character manifested themselves. His loving faith, his sincerity and his supernatural love for the individual souls to whom he spoke gave an intimate and authoritative tone to his words and won the attention of his hearers. The secret of his spiritual influence however was his devotion to the Sacred Heart. He looked on Paray-le-Monial where he made his tertianship as the home of his spirit and frequently referred to it with affectionate gratitude. He often spoke of the promises of Our Lord to Blessed Margaret Mary, especially of that one which promises to priests who practise the devotion a peculiar power in winning souls to God. He acknowledged that he received great graces while a

tertian, and attributed them to the providence that brought him to Paray-le-Monial. The natural qualities of temperament which gave a distinctive zest to his exhortations were a humorous seriousness and an inclination to put truths in a paradoxical and sometimes exaggerated way. It was the ludicrousness of unworthy conduct that struck him as much as its unreasonableness. His pithy sayings, his bright illustrations, his continual insistance on certain great truths will long be remembered by those whose good fortune it was to make a retreat under him.

In 1903, after spending two years in New York lecturing and preaching indefatigably, he was again appointed Tertian Master. In the Spring of 1903 he delivered a series of sermons at St. Patrick's Cathedral. The sermons dealt in part with social topics such as marriage and divorce, which attracted much attention, but one especially on the Revolt of Science from the Church was widely discussed. In this he maintained that the Church put no undue fetters on human thought. "The only person," he said, "with complete liberty of thought is the untutored savage. He can think the moon is made of green cheese, if he so desires, and that the stars are pin-holes in the blue paper of heaven. Then science comes to him and tells him he is a fool, if he does not consent to fetter his mind with its conclusions. Yet science is opposed to the Church because she is dogmatic. Cannot God reveal things to the world that can be accepted as truths just as well as Huxley and Darwin? If he has done so cannot his truths be accepted as dogmas?" In the same sermon he declared that the Church condemned Galileo not as a scientist but as an interpreter of Scripture. This gave rise to a newspaper controversy, in which however Father Pardow took no part. When in the following August he was transferred to the Novitiate, a prominent newspaper declared that this was done because of the displeasure of Superiors with his public utterances, and that he would not be allowed to enter the pulpit for some time to come. Needless to say, there was no truth in this declaration, which however was widely circulated. Father Pardow during the two years he was Tertian Master, came occasionally to New York, when the duties of his office permitted, and preached in our churches. At the provincial Congregation held in July, 1905, he was elected one of the procurators to Rome. When he reached there he fell ill and was obliged for a time to confine himself to his bed.

The Catholics of New York were well pleased when they learned in November, 1907, that Father Pardow was assigned to the pastorate of St. Ignatius' Church on Park Avenue. On his arrival he was at once besieged with invitations to give sermons or retreats. In fact the last two years of his life was an unceasing round of lectures, sermons or retreats, not to speak of the routine work entailed on him in the discharge of his pastoral duties. These calls taxed his strength. The average man of sixty recognizes the necessity of moderating his physical and mental pace. But Father Pardow could not listen to the warning of nature. Habits of work and zeal acquired by the activity of over forty years in the Society can not easily be shaken off, even if it were desirable that they should be. He had matured in knowledge and experience, developed power of expression and speech, saw the errors that needed arraignment, the sins and evils that needed correction. How could he rest? We shall have all eternity to rest in, he used to say. "The night cometh when no one can work; I must work the works of him that sent me, whilst it is day." "I must be about my Father's business." Within a few months he was taken sick and went to St. Vincent's Hospital. For a short time his life was despaired of; but he recovered and again began his life of spiritual labors. He gave a course of Lenten noon-day "talks" at old St. Peter's, situated on Barclay Street, in the business section of the city. These thronged the church with business men. One who was present says: "We recall his striking analogies, his vivid word-pictures, the breathless interest with which we hung on his words. Yes, the calm, even, ringing tones echo in our memories now that his voice is forever silent. We who heard him in St. Peter's two years ago recall readily the scene Tuesday after Tuesday in the venerable edifice, culminating in that masterly Holy Week sermon, when before one of the largest audiences that St. Peter's ever held, Father Pardow gave his final address on 'Broad Christianity' and made a powerful plea for the Christianity of Christ and of the Catholic Church. His lectures under the auspices of the Daughters of the Faith, a sodality of prominent Catholic ladies, were directed against the abuses of fashionable society. He urged them to use the influence of their social position to discredit and render odious divorce, immodesty in dress, a twofold standard of morality for men and women, and other social abuses.

During the advent preceding his death he conducted a course of sermons in his own church. In January he gave a triduum for the Feast of the Holy Name in Hoboken, New Jersey. One of his auditors writes: "The last public utterance of the famous Jesuit preacher, Father William O'Brien Pardow, proved to be startlingly prophetic: We are here celebrating the feast of the Holy Name, he said. How many of us will be here to celebrate this feast next year? From a great audience of this character some are sure to go. The first to go may, more than likely, be I, for I am getting to be an old man now, and expect at any time to be called on to render an account of my stewardship. It was the last sermon of a triduum which he preached at the Church of Our Lady of Grace in Hoboken to an audience of probably two thousand persons, one half of them being members of the Holy Name Society. He laid stress in his last sermon on the "personality of God." He told the simple story of the incubator and how the little chicks, brought into life by the power of a kerosene lamp, ran about seeking their mother, some one to love and protect them. They could not love the kerosene lamp. So man, a person can love a person. He can not love a kerosene lamp, a power. He then developed the fact that God is a person like ourselves, capable of loving and being loved like ourselves. He is not merely a "power" for we cannot love a power. His description of the scenes that came to his mind when he visited the Coliseum last year was intensely dramatic. It was easier, he said, to die for Christ in those days than to live for Him now. The writer whose privilege it was to sit at the feet of this great teacher during these last discourses, while studying the movements of the frail body of Father Pardow, the thin neck which with difficulty supported his large head, and the exhaustive efforts required for him to preach, could not but see in him a modern martyr wearing himself out in the cause of Christ. The sequel proved it."

When he was stricken with his fatal illness he was preparing to preach a sermon on the patronal feast of St. Agnes' Church, and arranging with an enthusiastic committee of men for another course of Lenten noonday sermons in the business section of the city. But exhausted finally by the constant and unceasing drafts made on his physical and nervous system he fell an easy prey to pneumonia of which he died on January 23, 1907. To the nearly countless souls who had come

under his spiritual influence his death came as great personal sorrow. Priests, religious of both sexes, the laity, those who were born in the faith and converts, from all parts of the country and from Europe, wrote either to his fellow-religious, to his relatives or to the newspapers to express their grief and feeling of personal loss. We cite a letter of one of these, which is typical of the sentiment of bereavement felt by all.

"Permit a convert to express a few words of regret in learning of the untimely death of that noted Jesuit preacher, Rev. William O'Brien Pardow. To thousands of converts and Catholics in general throughout the United States his sudden death will seem untimely, because many of us have been looking forward with much pleasure to the day when we would again listen to his wonderful eloquence and words of wisdom with rapt attention. He was a "simple man with a simple truth," and he told this truth in such a beautiful, logical and forcible manner that it will remain in the minds of his many hearers until the last of their days."

"I shall never forget the first course of sermons I heard by Father Pardow during a retreat at the Church of the Gesu, Philadelphia, a few years ago. I saw him on the street a day before the course of sermons started, and at the time I did not know that the little, slight man was the noted Jesuit preacher I had heard so much about. He wore a queer, square-shaped derby hat on that occasion and carried a peculiar grip. It was his face that attracted me most, of course—a face I shall never forget—expressing wonderful kindliness and wisdom."

"At the course of sermons I had with me in attendance a young student for the Baptist ministry. Many of the most prominent non-Catholics of the city were on all sides of us. His sermons were especially interesting for non-Catholics—so clear, kindly and true that none could misunderstand him. As my Baptist friend expressed it, "He would attack his own arguments and then answer the attack in a wonderful, clear manner." My Baptist friend admitted that Father Pardow was the best and most eloquent speaker he had ever heard."

"Father Pardow's vitality and endurance were as wonderful as his speaking. How many men could, as he did, preach a course of evening sermons in Philadelphia, and every morning take a train for New York and preach a course of noonday sermons in that city the same week? I never knew him to make a single error in the thirty or more sermons I heard by him. He

would speak without a break for over an hour each evening and it would seem like five minutes. He loved good music. When fifteen hundred or more men were singing at the Gesu (congregational singing) after the sermon, he would stand at the altar and listen with rapt attention. The next evening he would congratulate the men."

"He has finished a great work, and has been called to his reward. But a long line of converts—his converts—from coast to coast will mourn his loss, along with hundreds of thousands of Catholics in general."

Father Pardow's body was taken from St. Vincent's Hospital to the rectory of St. Ignatius' Church on Sunday and placed in the rectory parlor where it remained until Monday afternoon when it was removed to the church. On Monday morning the students of Loyola school and the children of the parochial school assembled and recited the Litany of the Dead for him. The love of the people was shown on Monday afternoon and evening, when thousands of his parishioners and friends visited the church to view the remains and to pray for him, and very many to weep for him. The funeral services were held on Tuesday morning, January 26th. Long before the time for the beginning of the services the streets about the church were filled with people, all wishing to enter and assist at the mass; but admission was gained by ticket only. At half past nine when the office of the dead was begun, the church was filled to the doors, hundreds of people being compelled to stand in the aisles and in the vestibule. Thousands of people stood outside on the street, waiting quietly and patiently, and assisting in spirit at the mass. The most Reverend Archbishop Farley said the low mass of Requiem. Besides the Bishop of Brooklyn, the Bishop of Trenton, the Bishop of Newark, the auxiliary Bishop of New York, about four hundred secular priests and representatives of the Capuchins, Carmelites, Dominicans, Redemptorists and Paulists attended with Ours the mass and chanted the office of the dead. To externs who attended the services their very simplicity made them impressive; the low mass and the fact that no eulogy was pronounced over him, whose voice had wrought so much good for souls, emphasized the truth that his earthly career was over and that he had gone to hear the sentence of his Saviour. The body was conveyed to St. John's College, Fordham, after the services, and interred there in our cemetery. Father Provincial officiated at the grave.

But Father Pardow's last sickness and death reveal the indomitable zeal, the sincerity, and spirituality of the man more clearly than any lengthened recital of his apostolic career.

His last fatal illness began by a cold contracted while preaching the triduum in Hoboken to which we have referred. It was mid-winter, the weather was severe and the trip from 84th street to Hoboken and back each day was trying. On January 15th, the cold developed symptoms of pneumonia. Nevertheless, on Sunday, the 17th, while his temperature was 102° Father Pardow preached three times, and was assigned for Vespers and the evening sermon. But one of the Fathers preached and gave Benediction for him. He did not realize his condition on Monday, Tuesday or Wednesday. In fact on Monday an opportunity of reconciling a soul to God presented itself and ill though he was, he gladly accepted it. The daughter of the woman whom he brought back to her religious duty wrote to him the same evening: "My heart has been singing hosannas today in thanksgiving to God for hearing my prayers in giving my mother the grace to make her confession, and *now* how shall I thank you, dear Father, for your share in the good work. Indeed, I do thank you from the bottom of my heart; my gratitude is so deep that I cannot give expression to it, and I can only say, God love you and bless you every moment of your life. When I went down to see you the most I expected was that you would send one of the priests. I did not dare to hope that you would come yourself, and I shall never forget your goodness. When I went out to-day and saw the state of the walking, I reproached myself for asking you, and worried all day lest some accident had befallen you. But at last the thought occurred to me, that you were about your Father's business and I felt assured that He would take care of His own." This was Father Pardow's last ministerial work. On Thursday morning he wrote several letters and some directions regarding the administration of the house of which he was Superior. It was only in the afternoon that some members of the community felt any alarm. Late on Thursday evening his weakness was so manifest even to himself that he was obliged to go to bed. The physician was called and advised that he should receive the last sacrament. He was anointed about midnight. On Friday, January 22, by the Doctor's advice he was removed to St. Vincent's Hospital. Realizing that his earthly life

was drawing to a close, and desiring to be with God he instructed the Sister in charge to admit no one, except those in authority, to see him.

Father Provincial was in Buffalo at the time, but his Socius called at the hospital about 4 P. M. and found Father Pardow preparing in a business-like way for death. He was lying in bed with his crucifix resting on his knees and his beads in his hands. On seeing the Father enter, he said, "I am preparing for my long journey." When told that though very ill he might yet retain hope of recovery, he replied: "No it is all over; my work is done, and I am glad of it. I cancelled all my engagements before coming here." "My work is over," he answered to another Father who tried to encourage him to live, "Why try to live, if I am to be an invalid for a few useless months or even years." "Tell Father Provincial," he said to Father Socius as he was leaving the room, "that I am sorry I cannot help him any more." His calmness and sincerity in presence of death, his confidence in our Lord impressed those who were with him very forcibly.

About 4.15 P. M. Dr. Janeway came in order to hold a consultation with some other physicians to see if anything could be done that had not been done. They simply confirmed Dr. Janeway's judgment that there was not a ray of hope of saving his life. His system was so depleted and his blood in such an impoverished condition that he could not recover from pneumonia. Besides it was found that he was suffering from a bad case of Bright's disease and from valvular disease of the heart. The marvel is how he could have mustered up energy enough to go through the work of the few weeks preceding his admission to the hospital. Father Pardow insisted that Dr. Janeway should tell him clearly and frankly what his condition was; and when the Father who was staying at the hospital came into his room after the consultation, he said, as though wishing to justify his own conviction, "Why, Janeway, settled my case in three minutes." This Father writes, "I was in and out during the afternoon. I recited the beads, always the glorious mysteries, the Sister answering, while Father Pardow followed on his own beads, but not answering audibly, as he was advised not to do so. About 5.30 P. M. he gave me a message to his sisters, religious of the Sacred Heart. It was, 'Tell them I will await them on the other side in Purgatory, if it be God's will.' Later, about 6 o'clock he asked me to dress

him in his habit and told me where it was. When I told him that that could not be, as it was necessary to bathe him regularly as the physicians had ordered, he yielded, but only on the assurance that it would be put on him before he died no matter what inconvenience it might cause him."

He was anxious that the prayers for the sick should be said for him, and expressed his gratitude by a fervent "Thank you" at their close. When asked a little later if it would fatigue him to have the longer church prayers said, he answered eagerly "oh no." About 9.30 the pastor of our Italian church came to see him, bringing a few Italian boys, who recited the beads in which Father Pardow solemnly joined. The boys asked his blessing at the end and he gave it most impressively. It was a moment the boys are not likely to forget.

Father Socius returned again about 9 o'clock. He writes: "In addition to the beads and crucifix Father Pardow had a pillow at his bedside, propped up at an angle, on which were placed a picture of our Lord and his Blessed Mother and some other pious picture, the special devotions no doubt that were dear to him. He greeted me as I entered by saying, 'I am here still, but it will not be long.' There was a constant gurgling in his throat from the obstruction caused by the gathering mucus. He said of this, 'That's the death rattle, but God does not wish to take me yet.' Presently he said, 'I think I shall not die before midnight. I wish to receive Holy Communion once more at midnight. After that I shall be ready to go. I want to have my habit on for Communion. I do not want to die this way,' pointing as he said this to his hospital attire. I said: 'They can put your habit over you, that will be sufficient.' 'No,' he said, 'that will not do; I want to die in the habit of the Society.' After a little while, he said, 'My head is perfectly clear, but I am very weak.' It was true, he was perfectly conscious to the last, with the exception perhaps of what seemed a slight momentary wandering after one o'clock. Those who knew him intimately will realize that this was an answer to one of his constant prayers that he might be in the full use of his mind when dying. He asked questions which showed that his mind was perfectly clear. Among other things he asked about a Father who had been dismissed from the Society that very day. After a few words of explanation were given to him he repeated some texts he often used—'Qui stat, videat ne cadat.' 'Fight the

good fight.' The Father Socius asked again if he wanted anything. He said, 'No; remember me, pray for me.' He also repeated his message to Father Provincial. 'Tell Father Provincial I am sorry that I cannot help him any more; but I will help him by my prayers in the next world.'"

About 7 o'clock that evening he made his last confession to Father Massi, who was his confessor, and at the time himself a patient in the Hospital. Thereafter he frequently expressed his hope that God would permit him to live till midnight in order to receive our Lord once more, and seemed to watch the hours as they brought him nearer to the hour of his desire. "Is it eleven o'clock yet" he asked of a Father who was with him. At 12.05 A. M. he received the Blessed Sacrament with very great devotion, and while the last blessing was being given kept fervently repeating the Holy Name. About 3.30, when it was seen that he was rapidly sinking, four of the sisters arrayed him in his habit, and as he desired put on his cincture and beads. Later when asked by the Father present if he recognized him, he was found to be speechless, but conscious, and by turning his eyes toward the Father signified the "yes" his lips could not utter. This Father writes: "I began at once the last prayer for the dying and had nearly gone over them a second time when Father Pardow seemed to cease breathing. The lips parted very slightly and there seemed to be a bracing of his forces, while I repeated the Holy Names—and all was over." He died about 4.45 clothed in the habit which he had first donned and learned to love forty-five years before. It was a beautiful, manly, saintly death. Those who made their tertianship under his guidance remember the stress he laid on the "multo magis" in the passage from the sixth part of the Constitution: "ut in vita universa, ita, et multo magis in morte unusquisque de Societate eniti et curare debet, ut in ipso Deus ac Dominus noster Jesus Christus glorificetur, ipsiusque beneplacitum impleatur; et proximi ædificentur, saltem exemplo patientiæ et fortitudinis, cum fide viva ac spe, ac amore bonorum illorum æternorum, quæ nobis Christus Dominus noster tam incomparabilibus vitæ suæ temporalis laboribus et morte promeruit et acquisivit."

THE NEW PROVINCE OF CALIFORNIA.

DOCUMENTS.

As announced in the *Varia* of the WOODSTOCK LETTERS, October, 1909, the Mission of California-Rocky Mountains was erected into the Province of California, September 8, 1909. The following documents give the details of this interesting and important event.

ST. IGNATIUS CHURCH,
Portland, Oregon,
Sept. 7th, 1909.

Reverend Fathers and Dear Brothers in Christ,

Pax Christi. It gives me great consolation to inform you that by a decree which bears the date of July the thirty-first, nineteen hundred and nine, Our Very Reverend Father General has raised our dear Mission to the dignity of a Province.

The new Province of CALIFORNIA (for such is its name) will receive its birth on the eighth of September, under the auspices of the Blessed Virgin Mary, and under the same auspices, Reverend Father HERMAN GOLLER who is appointed its first Provincial, will assume charge of his office.

The decrees of both the erection of the California Province and the appointment of its Provincial will be read presently.

Thanking each and every one for the great charity and forbearance shown me during the long tenure of my office, and commending myself to your prayers and Holy Sacrifices, I remain,

Omnium servus in Christo,
GEO. DE LA MOTTE, S. J.,
Sup. Miss. Calif. et Mont. Saxos.

FRANCISCUS XAV. WERNZ
Præpositus Generalis Societatis Jesu
DILECTO IN CHRISTO FRATRI HERMANNO GOLLER
SACERDOTI EJUSDEM SOCIETATIS
Salutem in Domino sempiternam

Cum doctrinæ, prudentiæ et integritati tuæ, quæ experimento nobis comperta est, plurimum in Domino confidamus, Te Præpositum Provincialem Societatis

nostræ in Provincia Californiæ eligimus, constituimus et declaramus; atque ad rerum spiritualium et temporalium administrationem ejusdem Provinciæ omnem auctoritatem, quæ Præpositis Provincialibus secundum Litteras Apostolicas et constitutiones nostras ordinarie tribui solet, Tibi conferimus in Nomine Patris et Filii et Spiritus sancti; rogamusque Deum omnipotentem, ut Te in hoc munere gerendo sua gratia dirigere et roborare dignetur ad Nominis sui laudem et gloriam sempiternam. Amen.

Datum Romae die 31 Julii ann. 1909.

FRANCISCUS XAV. WERNZ,
Præp. Gen. Soc. Jesu.

DECRETUM

FRANCISCUS XAVERIUS WERNZ

Præpositus Generalis Societatis Jesu

Quum Missiones Californiæ, Montium Saxosorum, Alaska Australis et Dakotensis, duobus abhinc annis in unam Missionem sub uno Superiore redactæ, tam apto charitatis ac regiminis vinculo inter se cohæserint, ut de stabili ac felici earum conjunctione nulla habeatur dubitandi causa;

Præterea vero quum una hæc Missio, Californiæ et Montium Saxosorum nuncupata, sive spectetur Collegiorum ac Domorum numerus, sive Sociorum multitudo et virtus, sive ministeriorum frequentia et dignitas, sive rei familiaris copia, sive demum uberrimus tot tantorumque laborum fructus ab inita utraque Missione adhuc perceptus, jam omnia prorsus habere videatur, quibus ad Instituti nostri norman ipsa sibi sufficiat, suoque jure regatur;

Idcirco non paucos tenebat opinio, de ea Missione in Provinciam erigenda agi quantocius posse. Id autem ut legitime fieret, jussus est Missionis Superior maximum hoc negotium cum suis consultoribus aliisque Patribus gravioribus undequaque considerare, quodque de tota re omnes sentirent, ad suae Provinciae Praepositum deferre; qui vicissim, omnibus serio perpensis, quid ipse cum Provinciæ consultoribus censeret, nobiscum per litteras communicaret.

Quibus accuratissime peractis, probeque examinatis, quum neque in Missione, neque in Provincia Taurinensi, neque in consilio PP. Assistentium nemo non affirmaret, Missionem ejusmodi, eo jam progressam esse, ut inter Societatis Provincias cooptari mereretur, idque

omnes magnopere exoptarent; Nos unanimi hac suffragiorum concordia mirifice delectati, votisque tum superioris Congregationis Generalis obsecundare cupientes, post multas ad Deum preces, officii nostri auctoritate muniti, Missionem Californiæ et Montium Saxosorum praesentibus litteris in veram Societatis nostræ Provinciam erigimus et constituimus, eamque per nos rite erectam et constitutam decernimus ac declaramus in Domino, cum omnibus, juribus, facultatibus et privilegiis, quae Provinciis transmarinis ex Instituti nostri praescripto conceduntur; servata tamen ratione a Congregatione Generali XXV. decreto octavo, proposita.

Insuper novam hanc Provinciam, quæ, salvis aliarum Missionum meritis, unico magisque vulgato nomine "Provincia Californiæ" appellabitur, eo pacto constitutam volumus:

1. Ut ab Assistentia Italiæ penitus disjuncta, Assistentiæ Angliæ deinceps adsciscatur.

2. Ut iisdem finibus circumscripta maneat, iisdemque Collegiis, Domibus ac bonis omnibus potiatur, quibus præsens Missio Californiæ et Montium Saxosorum.

3. Ut sibi plane adscriptos retineat, tamquam vera sua membra, Nostros omnes, præsertim Patres et Fratres Provinciæ Taurinensis, qui adhuc Missioni Californiæ et Montium Saxosorum plane adscripti censebantur. Sociis vero aliarum Provinciarum, eidem Missioni tantummodo applicatis, potestas fiat, probante suo cujusque Provinciali, vel novam Provinciam ingrediendi vel in ea remanendi, uti erant antea applicati.

4. Ut in mutui amoris gratique animi testimonium Provincia Taurinensis et Provincia Californiæ pro hodiernis tantum utriusque Sociis, qui vita fungantur, præscripta defunctorum suffragia persolvat.

5. Si quid negotii occurrerit in tota hac re exequenda, quod Præpositi Generalis operam vel facultatem omnino non postulet, id per utrumque Provincialem transigatur ac dirimatur.

6. Ut quæ hisce decernimus et constituimus ab ipso die octavo proximi mensis Septembris, Nativitati B. Mariæ V. sacro, quo die in præcipuis saltem Provinciæ Domibus more consueto ad mensam promulgari debent, vim omnem suam ac firmitatem secundum leges nostras obtineant.

Ceterum Americæ Septentrionalis Provinciis gratulamur et gaudemus, quod novæ hujus Provinciæ acces sione in eum tandem gradum atque ordinem adductæ

sunt, quem ad divinam gloriam aptius efficaciusque promovendam jamdiu optabant.

Provinciæ etiam Taurinensi gratulamur, quod posthabita privata sua utilitate, sibique unice proposito communi Societatis commodo, florentem suam Missionem a se divelli non dubitavit, enixeque rogavit, ut ejus loco alia quædam Missio sibi attribueretur, quam vellent Superiores.

Provinciæ demum Californiæ gratulamur, eique precamur, ut ex Missionibns adeo benemeritis exorta, amplioremque in dignitatem ac potestatem evecta, præclara Majorum suorum exempla, bene juvante B. P. N. Ignatio cujus festum diem agimus, pari virtutum laude cumulare valeat.

Datum Romæ, die 31 Julii, 1909.

Franciscus Xav. Wernz,
Præp. Gen. Soc. Jesu.

EPISTOLA AD PATRES ET FRATRES PROVINCIÆ CALIFORNIÆ

Missionis Californiæ et Montium Saxosorum legitimam erectionem in Provinciam non sine magno intimoque delectationis sensu hac die decretam perfectamque conspicio. Biennium scilicet nondum elapsum est, exquo Missiones istæ ad occidentalem plagam superioris Americæ sitæ, in unius Missionis corpus coaluerunt iter ad præstantiorem formam prætentantes, jamque communi omnium judicio, nihil obstare visum est, quominus florentissima Missio ad dignitatem Provinciæ eveheretur.

Quod quidem ornamentum jure merito vobis debebatur, Patres Fratresque in Christo charissimi, qui post decretam ante duos fere annos Missionum conjunctionem, divina gratia adspirante, tam strenue tamque felici exitu intendistis adhortationibus prosequendis, quas de mutua animorum consensione fovenda per eam occasionem tradendas curavi. Aequum igitur est ut egregii laboris vestri fructum jam suavissimum percipiatis.

Verum, non hic consistendum est: quin imo ad novam firmioremque Provinciæ formam evecti, nova et potiora in Societate jura consequunti, nova etiam animi alacritate atque impensiore studio contendere debetis, Patres ac Fratres charissimi, ut quam adhuc fideliter custodistis spiritus conjunctionem mutuamque charitatem, eam sedulo conservetis, jugiter promoveatis atque ad perfectum adimplementum adducatis. His enim maxime factis vosmetipsos dignos comprobabitis eo honore, quo

aucti estis, atque iis beneficiis, quæ in vos contulit Societas; simulque conceptam de vobis spem et expectationem cumulatissime præstabitis.

Est autem et alterum, ad quod diligenter assequendum hodierna promotio vos excitare debet: quanto enim per decretam Provinciæ constitutionem intimior atque perfectior efficitur nexus, quo novum hoc membrum et secum ipsum cohæret et cum centro totius gubernationis conjungitur; tanto etiam major tantoque diligentior incumbit vobis omnibus cura, ut arctissimam mentis animique conjunctionem cum capite totius Societatis cumque ceteris Superioribus foveatis; quod quidem accidet, si unusquisque, quantum in se est, pia cum voluptate curabit iis qui præsunt integre se submittere, cum iisque intime cohærere; privati quidem cum proximis Superioribus, Rectores vero Præpositique locales cum Provinciali, Provincialis denique, uti et ceteri omnes, cum Præposito Generali. Huc itaque vires et conatus vestros dirigite, Patres Fratresque charissimi, ut haec animorum conjunctio Superiores inter et subditos per exactam subordinationis custodiam semper vigeat atque resplendeat: hinc enim, sicut in reliquas Societatis Provincias, ita et in istam, tamquam in membrum ejus perfectum, inæstimabilia bona redundabunt, sive ad ipsius conservationem et prosperitatem, sive ad suorum membrorum perfectionem, sive denique ad fecundidatem operum in auxilium proximorum. Recogitate enim, Patres ac Fratres charissimi hanc intimam connexionem inter subditos et Superiores hæreditatem esse præstantissimam, quam Majores nostri inviolate nobis tradiderunt; eandem esse conspicuam gemmam, qua nullo non tempore exornata resplenduit Societatis nostræ intemerata frons; ex ea denique vim illam inexpugnabilem promanare, qua Societas nostra omnibus adversariis fortior semper exstitit eorumque conatus disjecit.

Ut autem utraque hæc animorum conjunctio, scilicet inferiorum inter sese, atque eorundem cum Superioribus, firmiter consistat, necesse est, Patres ac Fratres charissimi, solido eam inniti fundamento, conjunctionis scilicet ac familiaritatis cum Deo, per assiduum orationis studium. Etenim si divina Bonitas atque Majestas continuo ante oculos nostros versabitur, si eadem penitus insiderit animis nostris, nullo negotio illius imaginem contemplabimur in fratibus nostris, illiusque auctoritatem agnoscemus in quibuslibet Superioribus. Atque hoc ipsum documentum nobis præbet Sanctissimus Pater Noster Ignatius, scribens Const. P. III c. 1 n. 8;

"Præcipuum utriusque partis vinculum ad membrorum inter se et cum capite suo unionem, amor est Dei ac Domini nostri Jesu Christi, cum cujus divina ac summa bonitate, si Superior et inferiores valde uniti fuerint, perfacile inter se ipsos unientur; idque per eundem illum amorem fiet, qui a Deo descendens, ad omnes proximos, ac peculiari ratione ad corpus Societatis pertinget." Itaque assidua ac familiaris consuetudo cum Deo, tamquam omnium vitutum, sed præcipue charitatis et obedientiæ firmamentum, sit vobis maxime in votis; ad eam assequendam totis viribus contendite, remotis quibus vis impedimentis, atque iis omnibus præstitis, quæ ad eam certissime conducunt.

O! quam Deo accepta et coram hominibus præclara erit Provincia Californiæ, si hisce sanctis documentis ejus filii omnem sui agendi rationem semper accomodare curabunt! Quam ferax etiam præstantissimorum fructuum in suis omnibus inceptis ad Dei gloriam et ad proximorum salutem existet! Hæc mea firmissima spes est: hoc meum maximum votum.

Dum autem gratulationes et vota fausta erga novam Provinciam exerimus, prætermittere non possumus quin grato animo recolamus benemeritam Provinciam Taurinensem, quæ postquam Missionis Californiæ et Montium Saxosorum fundamenta jecit eamque per sexaginta ferme annos aluit fovitque, nunc demum tantopere contulit ad hodiernam erectionem. Qua occasione pergratum mihi est noblissimos animi sensus patefacere, quibus Provincia mater tam magnam ac florentem sui partem a se dimittere passa est, "Congaudemus omnes," ita scribit omnium nomine Præpositus Taurinensis, "congaudemus omnes, ac vehementer gratulamur, quod jam Missio Californiæ et Montium Saxosorum eo usque et numero et merito subditorum et Collegiorum præstantia et ministeriorum copia ac virtute excreverit et floreat, ut dignitate ac juribus Provinciae condecorari debeat. Valde et ex toto corde gratulamur tot illis Patribus ac Fratribus, et præsertim Superioribus, qui tam felici exitu bono Missionis consuluerunt, et pro certo habemus, Deo auxiliante, ex nova Provincia uberrimos ad animarum sanctificationem et Societatis nostræ decus et incrementum fructus esse consecuturos." Hæc nobilis illa Provincia; quæ, tam florenti Missione orbata, enixis precibus institit, ut jam nova Missione instrueretur, ne deesset virtuti suorum filiorum apta palæstra. Quas preces equidem pergratas habui, jamque iis præstandis animum et operam contuli.

Iam nihil restat, Patres Fratresque charissimi, nisi ut, una simul quæ faustis incœpta sunt auspiciis Deo benignissimo commendemus, precibus interpositis beatissimi Parentis nostri Ignatii quemhac ipsa die recolimus cœlesti sede receptum, ut nobis omnibus sit patrocinio. Denique omnibus et singulis novæ Provinciæ Sociis tam Superioribus quam subditis, paternam benedictionem peramanter impertio et commendo me vestris SS. SS. et OO.

Romæ, 31 Julii, 1909.

Omnium Servus in Christo,

FRANCISCUS XAV. WERNZ,

Præp. Gen. Soc. Jesu.

Augustæ Taurinorum die 3 Augusti 1909

REV. P. G. DE LA MOTTE,

Portland.

Reverende in Xsto Pater Superior P. X.

In transmittendis R^ae^. V^ae^. pretiosis Documentis, quæ ad optatam Provinciæ Californiæ erectionem spectant, fas mihi sit ad ultimum R^m^. V^m^. rogare ut cunctos istos Patres Fratresque carissimos, nomine meo totiusque Taurinensis Provinciæ, peramanter salutare velit, eisque gratulationes illas ac gratiarum actiones ex intimo cordis affectu renovare, quas pluries exhibere et officio nostro et solatio haud levi duximus.

Illud potissimum persuasum habeant Patres ac Fratres omnes isti quod, licet jam Provinciæ Taurinensis non subsint, non ideo minus nobis charitate coniuncti erunt in posterum, imo forte magis quam antea, quum novam Provinciam constituentes evaserint validiora membra totius illius corporis Societatis, cuius bonum universale quisque bono cuiuslibet partis longe praeferre debet. Quod si qua in re Provinciæ Californiæ operam nostram utiliter conferre poterimus, id iucundissimum nobis erit, et quum medium orationum ac sacrificiorum sit, ex mente Sancti Patris Nostri Ignatii, maxime consentaneum, profecto nobis curæ erit in primis enixis precibus Christum Dominum rogare ut summæ eius Bonitati placeat novam istam Provinciam suis donis cumulare ad plurimorum infidelium et hæreticorum conversionem et christiani populi ædificationem.

Me commendo SS. SS. Reverentiæ Vestræ.

Infimus in Christo servus,

P. JOSEPHUS CHIAUDANO, S. J.,

Præp. Prov. Taur.

MISSIONS TO THE DEAF MUTES.

FORDHAM, N. Y.,
June 29, 1909.

DEAR FATHER:

Pax Xti.

Thank you for the invitation to present the cause of the deaf mutes before your zealous readers, and perhaps the students of psychology amongst them may find a curious subject here in the consideration of the mind of humanity towards this afflicted class of human beings. "Deafness," said Doctor Johnson in 1750, "is one of the most desperate of human calamities." And that seemed true enough at the time. For up to then the deaf mutes had had no language, that entrance key to human intercourse, and hence they were debarred as unfitted from the pleasures and offices of social society and condemned to the lowest drudgery; they were thrust out from the home circle to hide the family shame, pelted with malignant cruelty as cursed and half witted, and so over a lonely path under a sore burden they staggered and stumbled along until they sank hopeless into a welcome grave. Desperate, indeed, for looking back over all those centuries their condition had improved but little since pagan times. Then the Spartan law consigned them to the great pit at Taygetus, into which the deformed were cast as useless to the state. The Anthenians treated them no better for, it is said, they were without pity put to death and no one raised a voice against the deed. The Romans, too, by law dropped them like blind kittens into the Tiber, and if any were saved it seems to have been by exception. Dark as the account is against humanity there seems still to have been a throb of commiseration in the human heart, or more likely it was by divine inspiration that when our blessed Savior came on earth to dwell amongst us the people brought to Him one who was deaf and dumb. At once He drew him to Himself, dispelled the cloud of infamy flung around him, placed him fairly within view of all as one beloved of God, laid His blessed hand upon him, loosened his bonds and marked him as an object for kindness to His followers for all time. But how slowly and grudgingly was the lesson of the divine Master learned and practised! Whatsoever things that are true, honest, pure and lovely have come to us

through Christianity; but in the case of the deaf mutes surely the amelioration has been tardy. For centuries, as history tells us, the deaf mute continued to exist as a despised outcast. In our own country the first school for them was opened not until 1817, though in Europe their restoration into society had begun some fifty years previously. Then only the dread and pitiful past was closed and the deaf mute began to come forth from his cruel isolation with a sob of gratitude for his deliverance, a joyous hope for a brighter life and an eager response to every kindly eye and helping hand. How terribly the capability and powers of these souls were ignored or underrated may be gathered from a comparison of the old and new conditions and the resultant progress made with even meagre encouragement. After only a few decades of opportunity we find the deaf mutes rising to become editors, teachers, engineers, bankers, inventors, lawyers, architects and succeeding in all the many human industries wherein mere hearing is unessential. In the artistic field as painters, engravers and sculptors, the success of the deaf has been so marked that their deprivation and consequent seclusion would seem to have been an advantage. The statue of Lafayette in Washington, the gift of France to this nation, and the statue of Father Juniperra in California are both the work of deaf mutes. Human knowledge, and training then have in a wonderful way developed the talents of these children of silence. The religious aspect of their condition is yet far from gratifying; indeed it is a cause of grief and bitterness from the Catholic standpoint. From Father Moeller's comprehensive article in the Catholic Encyclopedia we gather that out of one hundred and thirty nine schools for the deaf in the United States only thirteen are Catholic, and in a population of about forty thousand of whom probably one third are Catholic, only a thousand and two are trained up in the true faith. Here's a robust grievance! From the testimony of those who have studied the subject it appears uncontrovertible that the education of nearly all our Catholic deaf mute children throughout this land of free conscience is under the powerful influence of teachers who are not in sympathy with our religion, and hence the little ones are beguiled of their priceless heritage, and after years of deadly instillation of sermons, lectures and copius literature unfriendly to our Church, return home oftentimes with a contempt for the faith of their parents and, what is heartbreaking,

frequently the brighter ones amongst them, alas!—are led to devote the rest of their lives to the destruction of the faith in others and to the propagation of heresy. Timothy Driscoll, mark the name, married his Protestant teacher and became a missionary lay reader in the Episcopal church. Thomas Fox, now an apostate and a brilliant professor in a bigoted school, was once an altar boy in St. Peter's Church on Barclay Street, New York. Daniel Moylan—is there any doubt of the sound and origin of the patronymic?—is an active Protestant minister in Baltimore. The Rev. C. O. Dantzer, a deaf mute dominie in Philadelphia is the son of Catholic parents. The original proselytizers will tell us frankly from their point of view that they are simply doing for the spiritual good of the deaf mutes that which the Catholic Church is either unable or unwilling to undertake. The deaf mute is certainly placed in a quandary requiring that heroic renunciation expected only of sterner training. On one side the rich resources, the easier employment, the fine promises of the enemy are held up before his eyes and on the other side, not only the poverty but the indifference and neglect of his own. Still for all that the ordeal is sometimes met with a martyr spirit as we learn when we meet them in the missions. These missions have been given over a wide field, and in detail differ somewhat from those given to hearing people. First the mission is announced in advance in the newspapers which, by the way, are always ready to print stories about the deaf mutes as if they were visitors from the moon; and also graphic circulars telling of the necessity and advantages of the services are mailed to them, as they usually live in widely scattered districts. The evening services open with an exhibition of stereoptican views accompanied with a talk on the subjects shown, and this exhibition serves the double purpose of attracting the congregation on time and also of impressing the young and those who are unable to readily follow the sign language. The subject of the slides is usually the life of our Lord and interest is enhanced by pious stories and description of the people and places represented. Besides, the pictures help to put the congregation in the proper frame of mind; then follows the sermon, which is delivered by the preacher in sign and oral language simultaneously while he is mounted on a roomy platform which gives him space for picturesque effects. The light is an important consideration and should be shaded from the

eyes of the congregation while distinctly illuminating the features and action of the preacher. The sermons treat of the more striking subjects of the Exercises, the meditations of the First Week, the Incarnation and life of our Lord, the sacraments and heaven. When time allows much value is placed on the exercise of the Way of the Cross as a training for persevering devotion after the mission. Oftentimes strange and consoling cases come up in the course of missions. At Chicago one of the most interested of the attendants was Clarence Selby, a deaf, dumb and blind young man who despite his afflictions has written and published a clever autobiography. He was present every evening and was able to follow the exercises throughout with the help of a skilful friend who sat at his side and tapped into his hands the thoughts of the preacher. At Cincinnati there was a young girl, Nora Walsh, deaf, dumb and partly blind and without arms, which had been crushed off while she was working at a mangle. She could not be present at night, but exercised her zeal by interesting her friends in the work of the mission. This "little giant," as she is well named because of the load of afflictions which she so cheerfully carries, when not engaged in her ordinary duties writes letters and paints pictures with the aid of a contrivance fitted to the stump of her arm. At Baltimore the deaf showed their desire to profit by the occasion of the mission by coming long distances; one girl made the journey from Philadelphia and another from Sparrow's Point, Md., to be present throughout the week.

New York City, owing to the care of the fine Catholic schools, offers the most bountiful field for mission work. With headquarters at St. Francis Xavier's there are branches at Jersey City, Brooklyn, Fordham, and Westchester, and Sunday schools at St. Rose's and St. Vincent's for children attending non-Catholic institutions. This centre has its league, sodality, club and a thriving beneficial society whose purpose is not only the help of the poor and sick but also the support of the Sunday schools. In the course of a few years it has seen as many as twenty seven marriages amongst its members and, strange to say, the offspring from these unions in every case have been hearing and speaking children, so quickly does nature usually work back to the normal. One of the members also has become a cloistered nun with the community at Hunts Point and

others too would enter religion if they could but find an Order which would receive them.

The New York Catholic schools are supported by the state, but elsewhere they eke out an existence on charity. Still it is gratifying to observe that the bishops are showing greater interest in these little ones of our Lord. At Chicago Bishop Muldoon attended the mission and delivered a warm hearted address. At Cincinnati Archbishop Moeller received the missionary graciously and spoke of the preparation of Mr. Buse whom after ordination he appointed to the care of the deaf to succeed the beloved Father Chambers. In Baltimore at the invitation of Father Purtell, Cardinal Gibbons spent a morning with the deaf mutes at the close of the mission and with exceeding charm expressed his approval and good wishes for the work. At Pittsburg a special school has recently been opened under the auspices of the bishop. However, only a small fraction of the vast field is covered by a few workers although a rich harvest is offered to the true missionary with a love for souls whom our Lord distinguished by a special mark of favor. Their position is one which peculiarly appeals to zeal, for denied religion in the state schools by law or instilled with false teaching through craft or error, their souls are starved at home through the ignorance or neglect of those who ought but do not know their language. The sheep lift up their heads and are not fed. Above all there should be a change of the popular mind towards them, which cruelly interprets a merely physical defect for a moral and mental blight. Then, as this is an age of organization, an organized plan should be framed for adoption throughout the country to arrest the unscrupulous proselytism in state schools which are partly supported by Catholic taxes; to arouse pastors to assume the just care of these little souls in the institutions within their parishes; to make room for them in the parish schools and Sunday school classes; to invite teachers to come forward and learn their simple language; in a word to train these children of silence to grow up attached to their Mother Church and encourage them to strive for a place of respect and higher usefulness in Christian society, and that after the hard struggle here they may at least secure the happiness of the next life.

Very faithfully in the Sacred Heart,

MICHAEL R. MCCARTHY, S. J.

THE SPIRITUAL EXERCISES FOR MEN AND FOR WORKING-MEN.

Rome, 1909.

DEAR REV. FATHER,
P. C.

In connection with the subject of the work for Mens' or Working-mens' Retreats, your readers will certainly be pleased to know that our Very Rev. Father General is extremely pleased at hearing of its inauguration in your Province.

His Paternity sends a special blessing to all who take any part in these Retreats. He wishes also to express his gratification at your undertaking a work so particularly appropriate to our Society. Finally he has signified his very earnest desire that those Retreats be conducted entirely upon the lines of the Spiritual Exercises of Our Holy Father, and always keep very closely to them.

Now, if one may venture respectfully and *ex præcognitis* further to unfold what was in His Paternity's mind and heart when he delivered this message, it might run somewhat as follows: fiirst, a true fatherly love for his many sons in America and for all under your charge; secondly, a very keen interest in those same Mens' Retreats; thirdly, a real desire that these Retreats be in very fact the Spiritual Exercises of St. Ignatius.

It would be but a truism to set down as the ideal of any perfect parent or father a large mind, a still larger heart, and the largest possible amount of love for all his children, so much so that each of them appears perfectly persuaded that he is the one special favorite. To try to apply and verify this in the case of him who is the common father of our whole Society, we must begin by annihilating—well, if not space entirely, at least any given distance of it, be it even 5000 miles or more, that may possibly intervene between parent and child. This just goes for nothing; and in our Society, whether the question be of a Province or of any of its members, they are everyone equally dear to the one Father of all. An up-to-date illustration of this occurs in our Society's most recent literary venture, viz., "America." Keen as have been for a long time the Fathers of your Province and also of the adjacent ones to supply a widely felt

want in the form of a weekly Catholic Review, when at last the time seemed quite ripe for the realization of this project, then the interest which His Paternity took in it, the hours that he has literally spent in considering and maturing the plan, the gratification he has manifested at the generous, self-sacrificing way in which it was taken up by those members of the Society whom it most concerned, the pleasure he has manifested at the success it met with and has more than maintained from the very commencement, and the magnificent "ordinatio" which he has issued in order to ensure its future life and success—all these are simply so many facts which speak for themselves and which would not yield the palm to the efforts of the Review's most enthusiastic promoters and warmest supporters. In like manner has his interest and heart gone out to you in this still newer enterprise of yours, viz., the Mens' Retreats.

And with what peculiar satisfaction His Paternity hails this particular form of Retreats you may gather from the fact, that he has been specially pleased at the success with which this work has been blessed elsewhere, e. g., in Belgium, Holland, Austria, Poland, Italy, England. This success has, as you are aware, been constantly referred to in the publications of the Society, e. g., in your own admirable WOODSTOCK LETTERS, June 1908 and February 1909. And, thank God, what success it is! Little short, if at all short of the miraculous! Take Belgium alone. From the statistics published in your own pages, the number of working men who made these Retreats given by Ours during the sixteen years from 1891 to 1907 amounted to 78,243 spread over 2,106 retreats. These numbers speak for themselves. But another even stronger reason seems alone sufficient to justify the epithet *miraculous*. Of all the *isms* with which the atmosphere of the world is at present tainted, Socialism, in its worst sense, is perhaps the most wide-spread and insidious, the greatest danger the Church has to fear and contend with. Witness the unremitting labors of the long pontificate of Leo XIII, as if he had been specially raised up by God and given length of days in order to instruct and direct the faithful aright by means of his many Encyclicals which were issued precisely to meet this evil. In a movement so universal as Socialism, one that flatters the tendency of corrupt nature to selfishness and independence, Catholics not a few will everywhere be found inquiring and discussing how far they too may

take part in it. Now, we who have been brought up in the school of St. Ignatius will have no difficulty in realizing how a spirit just the very contrary, how an antidote the most potent imaginable is precisely to be found in the Spiritual Exercises. And yet it is to them, to these very Spiritual Exercises, that men are rallying in their hundreds from this same tainted atmosphere which infects offices and banks and clubs, mills and stores and shops, hotels and private houses, everywhere; and it is from this everywhere and from all its classes too that they come, not only in Belgium, but in our English-speaking countries too, as has been lately experienced with the utmost satisfaction at our House for Mens' Retreats which was established last year in England, at Compstall, near Manchester. The mention of His Holiness Leo XIII tempts one to repeat words of his probably already recorded in the WOODSTOCK LETTERS, which were addressed by him before he was raised to the throne of St. Peter to the Clergy of Carpineto: "I have striven in many ways to be of service to my birthplace, but nothing that I have done has, I think, proved a greater boon for it and for myself a greater comfort than to have made it possible for the clergy to follow the Exercises. What I can never forget is, that while my soul was yearning for a more substantial food, I sought for it in vain in many books. Not one satisfied me until I came across St. Ignatius' Book of the Spiritual Exercises. Keenly did I relish it and bethought me: Here at last is what my soul was craving for! Nor have I ever parted with it since. The Meditation on the End of Man alone would suffice to consolidate anew the whole social fabric." Truly beautiful words, of which the final ones seem particularly appropriate to the consideration and work in hand.

Yes, the Spiritual Exercises! It was the Spiritual Exercises that were placed in the third, the last but certainly not the lowest, place as occupying the mind of His Paternity when commending to you and when blessing those Mens' Retreats. A few months ago, on occasion of the return of one of the Fathers here in the Curia from a Retreat he had just given in one of the Colleges in Rome, the very first question put to him by His Paternity was: "And did you give them the Spiritual Exercises?" Oh, how our present Rev. Father General loves constantly to insist upon this, viz., Ours giving—not retreats of their own making no matter how original or striking, but simply and purely the

Spiritual Exercises! How often has one heard His Paternity speak of the virtue, psychological and logical, of this same treasure and treasury which has been bequeathed to us by Our Holy Founder, this masterpiece, "this plan," to quote the exact words of Cardinal Wiseman, "framed by a master mind, unless we admit a higher solution."

The Exercises, as we all know, seem once to have had an almost sacramental efficacy, and that *ex opere operato*, in the hands of our early Fathers. That in this matter also "the hand of the Lord is not shortened" we are certainly led and encouraged to believe by the earnest and repeated exhortation both of our present Very Rev. Father General and also of his Very Rev. predecessor of holy memory. This letter then cannot perhaps be better brought to an end than by reminding ourselves of those golden words written by Our late Very Rev. Father General, Father Luiz Martin, about our study and use of, about our keeping close to the Spiritual Exercises. And they seem all the more appropriate as the short circular letter in which they occur, "De tradendis Exercitiis Spiritualibus," issued in 1900, was addressed to the whole Society on occasion (as we are told at its beginning) of an Apostolic Letter of His Holiness Leo XIII. In this the Holy Father, after passing the highest ecomium on the Spiritual Exercises themselves, goes on to praise and bless those Provinces of the Society which have erected or started houses for Workmens' Retreats. Our Very Rev. Father General, Father Martin, after making mention of this Apostolic Letter, goes on to say that he takes this opportunity of earnestly commending to Ours the skilful and wise use of this divine aid "*divino hoc adjumento*" of the Spiritual Exercises, in order that there may be gathered from them those marvellous results which in an abundance almost incredible our early Fathers to their great joy hardly ever failed to reap from them." Further on His Paternity adds: "In giving these Retreats we must follow our guide St. Ignatius with such great care and with such fidelity as even to scruple, *ut religioni ducam*, to depart at all from his method, from his order, from his ideas, nay I would even say from his very words." The letter ends with the following two sentences, never to be forgotten by Ours: "Were Ours thus to devote themselves heart and soul to this study of the Exercises, so as to be as it were enkindled by their sacred fire, we should not have any

occasion to regret now, as not seldom we have had in the past, that those who direct these Retreats certainly discuss most pious topics and propose very devout practices, undoubtedly good as far as they go, but which are not at all the Spiritual Exercises of St. Ignatius, nor do they effect those marvellous results of amendment of life and of personal holiness which our early Fathers used always to produce. Let us all remember, dear Rev. Fathers, that Our Holy Founder, who above all else excelled in humility and in modesty, and who always thought and spoke so ill of himself and of all he did, notwithstanding all this, in a letter which he wrote to Emmanuel Miona, did not hesitate to say, that the Spiritual Exercises were, of all means in this world that could possibly be imagined, the very best for the rapid attainment of one's own perfection, and in the case of others either for withdrawing them from a life of sin or for bringing them to entire and complete perfection."

What then Very Rev. Father Luiz Martin had in view in writing the letter just referred to—a letter which together with the classical one upon the Exercises by the Very Rev. Father General, Father Roothaan, we can hardly read too often, viz., the study and the use of, the keeping close to the Book of the Spiritual Exercises; the same was undoubtedly also in the mind of our present Very Rev. Father General in giving his blessing to this, your grand work of Mens' and Workmens' Retreats.

His Paternity has also more than once expressed his hope that in the not distant future a house in your Province may be entirely or at least partly set aside for these Retreats. Quod faxit Deus!

Your humble servant in Christ,

H. WALMESLEY, S. J.

DOCUMENT

DECRETUM

FRANCISCUS XAVERIUS WERNZ

Præpositus Generalis Societatis Jesu

Quum postrema Congregatio Generalis, Decreto 8, Nobis potestatem fecerit, ut usque ad proxime futuram Congregationem Generalem quasvis novas Provincias transmarinas rite erectas iisdem juribus augere valeamus, quibus reguntur reliquæ Societatis Provinciæ in Europa sitæ; ea tamen lege, ut Provinciæ ipsæ transmarinæ id legitime petant, Nosque easdem Provincias ita constitutas communi jure donandas censeamus:

Quum præterea novæ Provinciæ Californiæ Præpositus, cum suis Consultoribus, aliisque omnibus ad Congregationem Provincialem jus habentibus, unanimi suffragio a Nobis per litteras postulaverint, ut quemadmodum eam Provinciam ad Instituti nostri normam inter veras Societatis Provincias nuper cooptavimus, sic communi cum aliis omnibus Provinciis jure, si satis idoneam duxerimus, pariter auctam velimus:

Quum demum, omnibus probe perspectis, tum Nobis tum Patribus Assistentibus æqua prorsus ac legitima visa fuerint novæ Provinciæ vota ac desideria; neque ulla suppetat ratio, propter quam eidem concedi nequeant jura omnia, quæ transmarinis Provinciis, Marylandiæ Neo-Eboracensi et Missourianæ, Congregatio Generalis XXIV, Decreto 9, easdem ob causas concedenda censuit:

Nos idcirco volentes, ut nova Provincia Californiæ rite erecta ampliori, qua fas est, potestate muniatur; neque aliud potius exoptantes quam majus Dei obsequium majusque Societatis nostræ emolumentum, decernimus in Domino ac pronuntiamus:

Transmarinam Provinciam Californiæ, non obstantibus Congregationum Decretis quibuscumque, sublatisque quibusvis privilegiis atque exceptionibus, ab ineunte anno 1910, sub communi jure constituendam esse ac cæteris Societatis Provinciis penitus æquiparandam.

Noverint igitur omnes, quorum interest, quæ nostris hisce litteris decernimus ac pronuntiamus, ab ipso primo die proximi mensis Januarii, sub Sanctissimi Jesu Nominis tutela, vim omnem suam ac firmitatem esse habitura, effectusque suos omnes ex legum nostrarum præscripto obtentura. In nomine Patris et Filii et Spiritus Sancti. Amen.

Præsens Decretum semel ubique legendum erit in publica mensa.

Datum Romæ, die festo S. Francisci Xaverii, 3 Decembris an. 1909.

FRANCISCUS XAVERIUS WERNZ,
Præp. Gen. Soc. Jesu.

The History of the Society. The following volumes have been published by the different Provinces on the History of the Society.

Apud bibliopolam pontificalem B. Herder, Friburgi Brisgoviae (Germaniae), venale prostant tomi iam editi operum gravissimorum, quae de *Historia Societatis Jesu* singularum assistentiarum tractant:

Geschichte der Jesuiten in den Ländern deutscher Zunge. Von Bernhard Duhr, S. J. Lex.-8°. Erster Band: Geschichte der Jesuiten in den Ländern deutscher Zunge im 16. Jahrhundert. Mit 163 Abbildungen. (XVI u. 876 S.) Fr. 27.50; geb. in Halbfranz Fr. 31.90.

(Verlag von Herder.)

Histoire de la Compagnie de Jésus en France. Des origines à la suppression (1528—1762). In-8°. Tome 1^er^: Les origines et les premières luttes (1528—1575). Par *R. P. Henri Fouqueray, S. J.* (600 à 700 pages). Fr. 10.—

Storia della Compagnia di Gesù in Italia, narrata col sussidio di fonti inedite. Pel *P. Pietro Tacchi Venturi, S. J.* In-8° grande. Vol. I: La vita religiosa in Italia durante la prima età della Compagnia di Gesù. Con appendice di documenti inediti. (p. XL e 724). Fr. 15.—

Historia de la Compañia de Jesús en la Asistencia de España. Por el *P. Antonio Astrain*, de la misma Compañía. En 8° mayor.

Tomo I: San Ignacio de Loyola (1540—1556). (XLVIII y 714 págs.) Fr. 7.—

Tomo II: Lainez—Borja (1556—1572). (XVI y 672 págs.) Fr. 7.—

Tomo III: Mercurian—Aquaviva. Primera parte (1573—1615). XVIII y 744 págs.) Fr. 10.—

History of the Society of Jesus in North America: Colonial and Federal. By *Thomas Hughes* of the same Society. Royal 8vo.

Text: Vol. 1. From the First Colonization, 1580, till 1645. With 3 Maps and 4 Facsimiles. 15 s.

Documents: Vol. I. Part I. Nos. 1–140 (1605–1839) 21 s.
Part II. Nos. 141–224 (1605–1839).

Catholic Social Work in Germany, by Charles D. Plater, S. J., M. A. Oxon., with a preface by the Bishop of Salford. St. Louis, Mo., B. Herder.

It was with considerable satisfaction that we received this reprint of Mr. Plater's excellent articles from the Dublin

Review. In a booklet of a little more than a hundred pages we have in handy, compact form a truly convincing treatment of one of the most vital questions of to-day. The achievements of Catholics in Germany should be an object lesson to America, and the spreading far and wide of the little book in hand will greatly help our present social condition. Ours, even in America, have for some time been aware of Mr. Plater's active interest in the social domain from a Catholic standpoint. We give a hearty welcome to *Catholic Social Work in Germany* and we trust it may be a stimulus to many of Ours to emulate the author in his zealous work for the greater glory of God.

The Characteristics and the Religion of Modern Socialism. By Rev. John J. Ming, S. J. 387 pages. Benziger Brothers, 1908.

The Morality of Modern Socialism. By Rev. John J. Ming, S. J. 400 pages. Benziger Brothers, 1909.

In these two books Father Ming gives an exhaustive and detailed study of two phases of Modern Socialism, which concern Catholics in general, and especially those who are engaged in the work of the ministry and the lecture room. The conclusions, which are drawn with the skill of one who has long been a teacher of philosophy, are based on copious citations from acknowledged foremost exponents of socialism. Undoubtedly both books will prove of great service to Professors of Ethics and to all those who are called upon in public and private to discuss this, the growing evil of the day. They may be recommended with much profit, not only to the Seniors in our colleges but to educated laymen.

Nouveaux Essais Pedagogiques: Tome II.—Westmalle, Imprimerie de l'Abbaye Cistercienne. Jan. 1908–April 1909.

The last part has just been issued completing the second volume of the Belgian Province's journal of pedagogy. The volume contains 612 pages, comprising 59 articles by 21 different writers. There is the same variety of interesting and exceedingly practical matter for the class-room, as is to be found in the first volume. All the topics that fall within the scope of our training in class-room, play-ground and chapel are touched upon in one way or another. One part of the work calls for special mention. The editors have printed a collection of programs of public academies held for many years past in different colleges. These public appearances of our pupils have formed always one of the peculiar, we might say essential, features of our teaching. The benefit for the student, the good effect upon parents and friends caused by such academies make these programs now published of more than ordinary interest. For 140 pages we have put before us tangible proof of the excellent work being done in Belgium. The list is inspiring and suggestive. One other article of special importance may be noted. Father J. Verest, S. J., the well known author, who has been

teaching the Belgian Juniors so long, has republished with excellent remarks some prelections for the class of Rhetoric. They are taken from one of the early revisions of the Ratio Studiorum and give a concrete exemplification of how its prescriptions are to be fulfilled in the case of the authors. As the class of Rhetoric is the crown of our lower schools, it is the ideal which our system is working towards from the earliest classes. These republished prelections, therefore, with their introductory and critical remarks will prove very valuable to the teacher who wishes to grasp the nature of our prelections and the spirit of the Ratio.

The Chorister's Christmas Eve is the title of a little Christmas play written by *Michael Earls, S. J.*, and published by Herder, St. Louis. (Paper 25 cents; cloth 50 cents). The play consists of a modern legend, and into it many chances for the singing of the old Christmas carols are woven. It will make an interesting play for Colleges and High Schools at the Christmas time, as the carols are easy of rendition, though they may be given elaborate rendition according to the ability of the Glee Clubs or Choirs. The legend, too, is a healthy one for the holy season. A portion of it is founded on an activity that used to be a part of the St. Vincent de Paul work at Georgetown College ten years ago,—the distributing of some material gifts to the poor of Washington by the students.

The Discovery of the Relics of the Reverend Jean Pierre Aulneau, S. J. By the Rev. J. Paquin, S. J.

We have received from the Rector of St. Boniface College, Manitoba, Canada, a pamphlet of about fifteen pages, containing an account of the discovery of the relics of Father Aulneau, murdered by the Sioux Indians in 1736.

After 1885, the year in which our Fathers took over St. Boniface College, great interest was shown by Ours in the possible whereabouts of the site of the massacre. The finding of documents both in France and Canada gave those interested something to work upon. Frequent expeditions were henceforth made in the vicinity of the Lake of the Woods until in August, 1908, Father Paguin and party were not only able to definitely locate the spot of the massacre but also to unearth the remains of Father Aulneau and of the eighteen companions (French and Indian) of his fate.

The historical value of the booklet should make it of interest to Ours.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis. Supplementa et Monumenta Periodica. 4tus Tomus. n. 5. (Bruges, Beyeart; Ratisbon, Pustet; Paris, Lethielleux).

With this number the fourth volume of this valuable work of Father Vermeersch is completed. The reader will find in this issue important notes on several of the decrees of the

Roman Congregations contained in it. Five elaborate indexes close the volume.

Benedictus Ojetti, S. J. In Jus Antepianum et Pianum ex Decreto "Ne temere." (Rome, Pustet, 1908).

It is not too late to notice this work of Rev. Father Ojetti, S. J., Professor of Canon Law at the Gregorian University. This commentary is a complete treatise on ecclesiastical legislation concerning the form to be observed in entering contracts of betrothal and marriage. Besides commenting on the present law sanctioned by Pius X—Jus Pianum—the author has a brief treatise on preceding legislation—Jus Antepianum; and here Father Ojetti is not satisfied with giving an account of the legislation introduced by the Council of Trent, but the Reverend Commentator traces the history of all Ante-Tridentine custom or written law in regard to the present question. While the method thus pursued by the author helps to a better understanding of the present law, it has the advantage of giving the reader a comprehensive view of the subject and showing him the causes that successively led to the various enactments, down to the present legislation. The commentary is praiseworthy not only because of clearness and fulness of exposition, but also on account of the form in which the edition has been produced, all of which makes its perusal easy and practical.

Because of lack of space we can do no more than acknowledge the following:—The Catholic Herald of India; Zambesi Mission Record; The Irish Monthly; Mungret Annual; The English Messenger of the Sacred Heart; Chine, Ceylan, Madagascar; Le Messager du Cœur de Jésus; Missions Belges; Lettres de Jersey; Madonna; Petit Messager du Cœur de Marie; Mittheilungen; Trait d'Union; Der Sendbote des göttlichen Herzens Jesu; Die Katholicshen Missionem; Berichten uit Nederlandsch Oost-Indië; Letters and Notices, Roehampton; Nachrichten der österreichish-ungarischen Provinz; Lettres D'Ore; Bulletin du Séminaire Oriental; Nasze Wiadomosci; Lettere Edificanti della Provincia Napoletana della Compagnia di Gesù, 1908; Cartas Edificantes de la Asistencia de España, 1907, No. 2, 1908, No. 1; Collège Sainte-Barbe, Gand. LXXV^{e} Anniversaire; The Opposition of Mars in 1909; The Eclipses of 1909; The Pope and the Comet; Conférences D'Études Sociales; Bibliophoros Decurrentis Literaturae Scientiae Catholicae; Mémoires De L'Observatoire De L'Ebre, 1908, No. 3; 1909, No. 2; Collection de la Bibliothèque des Exercises de Saint Ignace, 1909, Nos. 23, 24; Catalogus Patrum ac Fratrum S. J., in Sinis, 1908; Bulletin du Séminaire Oriental, 1909, No. 9; The Clongownian; St. Anna Bote; The Banner of Mary; Character and Character Formation—Father R. Swickerath.

QUERY.

LXX. Can some good reader of the LETTERS tell us where and when the Ratio Studiorum of 1832 was last published; or if out of print where copies of the same can he had at present? We are anxious to know something about Father Lang, S. J., Dissertatio de Actione Scenica. (Munich; 1727). Father Masen, S. J., Palæstra Eloquentiæ Ligatæ Dramatica. (Cologne, 1664).

Any information will be gratefully acknowledged by

Yours in Christ

PAUL G. ROHR, S. J.,
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St. Louis, Mo.

OBITUARY

FATHER JOSEPH RABY.

After an illness of two weeks Rev. Joseph Raby, S. J., died at the Hotel Dieu, Friday, August 27, 1909. It was a beautiful death, so beautiful that those who stood at the bedside of the dying Jesuit expressed the wish that their last hours would be like his.

Father Raby was gifted with exceptional abilities. He possessed a brilliant intellect. His heart was noble and kind and generous. His will was full of strength, and in all his priestly duties he was zealous and hardworking.

As a Jesuit he was a true son of Loyola. He was ever ready to go where duty called; to teach, to preach, to lecture, to conduct missions and retreats. He was as earnest in teaching catechism to little children as he was in lecturing on chemistry, astronomy or higher mathematics.

As assistant parish priest at the Jesuits' Church, Father Raby was very popular. The dying were anxious that he be with them during their last moments. His spiritual instructions were eagerly sought after and his confessional visited at all hours. The convents where he was chaplain, the parish priests whom he helped, the religious to whom he gave retreats, the students whom he taught—all were anxious for Father Raby to remain longer with them. Because of his varied and accurate learning he was consulted by theologians and mathematicians, by chemists and electricians. All were received with kindness and had the learned Jesuit's undivided attention.

Of Father Raby it may be truly said: "No one knew him but to love him; no one named him but to praise." Father Raby was born in Preston, England, in 1866. In 1882, in company with Rev. J. O'Connor, he came to America and entered the Society. The usual two years' novitiate and

two years' literature were spent in Florissant, Mo. He made three years of philosophy at Woodstock, Md.

After a brilliant literary, philosophic and scientific course Father Raby was called upon to teach the sciences to the Jesuit scholastics at St. Charles College, La.

At the end of six years of most successful teaching he was sent to Canada, where he studied theology for four years. At the completion of his theology he taught several years at New Orleans. None will be more grieved at Father Raby's death than his former pupils.

Again Father Raby returned to the study of ascetical theology for one year.

For the past decade of years he taught at the College of the Immaculate Conception in New Orleans. He was loved and respected not only by his own students, but by the whole college. Indeed, the Jesuit institution in Baronne Street has suffered a heavy loss in the death of Father Raby. R. I. P. —*Monthly Calendar, Church of the Immaculate Conception.*

Father Ignatius Renaud.

Father Renaud was born in Montreal, Canada, on October 12, 1838, of an honorable and thoroughly Catholic French-Canadian family. He was the eldest of seventeen children, five of whom consecrated themselves to God in religion. His younger brother, Francis Xavier, followed him into the Society of Jesus, of which he is a distinguished member; three of his sisters entered the Congregation of Jésus-Marie. One of these is at present Provincial Superior of the Congregation in the United States. Father Renaud's vocation to the priesthood was foreshadowed in early boyhood. It is related that he used to gather around him the children of his age, would go through the ceremonies of the Mass and even preach sermons to them. Having received his first instructions at home, he was sent, at the age of eleven, to the College of St. Hyacinthe, where he finished the entire College Course at the age of nineteen. He then entered the Ecclesiastical Seminary of Montreal, and pursued his studies for the priesthood during three years. In 1860 he left the Seminary and was engaged in business for one year. In 1861, at the age of twenty-three, he entered the Novitiate of the Society of Jesus at the Sault-au-Récollet, near Montreal. His noviceship finished, he taught for one year at St. Mary's College, Montreal, and for four years at St. Francis Xavier's College, New York, reviewing and completing at the same time his philosophical and theological studies.

After another year of teaching at St. John's College, Fordham, he was ordained priest in Montreal on August 14, 1869, by the Saintly Bishop Bourget. The next four years

we find Father Renaud again in St. Francis Xavier's, New York, partly in the class-room and partly in the ministry. From there he was sent for a year to St. Joseph's Church, Troy, and for four years to St. Mary's College, Montreal, as teacher and English preacher. At this time, 1877-78, he made his Tertianship at the Sault-au-Récollet.

From 1879 to 1885 he was successively stationed at St. Peter's College, Jersey City, St. John's College, Fordham, and Conewago, Pennsylvania. In the latter year he was appointed Superior of St. Thomas' Mission, Charles County, Maryland, a position which he held four years. After a year at Goshenhoppen, Berks County, Pa., Father Renaud came, for the first time, to Philadelphia. During his four years' residence at the Gesù, from 1890-94, he held the office of Procurator, had charge of Sodalities and, for two years, of the parochial schools. In 1894 he was transferred to Fordham and thence to Troy. In 1901 he returned for a year to the Gesù, having charge of St. Joseph's Hospital. The next six years he spent at St. Mary's Church, Boston. There he was stricken with a severe illness from which he never fully recovered. When, in 1907, a little over two years ago, he returned to Philadelphia for the third and last time, he was an invalid and looked prematurely old. Being a man who could never be idle, he continued to work as long as he was able, especially in the Confessional.

From this brief sketch it will be seen that Father Renaud during his forty-eight years of life as a Jesuit was employed in many places, and in many various and responsible positions, chiefly in the class-room and in the sacred ministry. Those who knew him bear witness that in all his employments he labored hard, conscientiously and successfully. He was always an edifying religious and devout priest.

During his last illness the best care and attention was given to him by the good Sisters of Charity of St. Joseph's Hospital. He died peacefully on September 30th, the funeral took place on October 4. The Office of the Dead, at which the Right Reverend Bishop Prendergast presided, was chanted by the Clergy; a Low Mass was said by Father Renaud's brother, Father Francis Xavier Renaud, S. J., who had come to the funeral from Montreal with another brother and a sister; the Absolution was pronounced by His Grace Archbishop Ryan. There were many priests, both secular and regular, in the Sanctuary and the church was filled with devout worshippers who had come to pay the last honors to the good priest. R. I. P.—*Gesù Church Bulletin.*

VARIA

BALTIMORE. *The College. Alumni Reunion.*—The large number of old students, about 300, who gathered on the evening of November 3rd, 1909, at the annual Reunion of the Alumni Association, indicated plainly that the enthusiasm awakened at last year's Reunion and Banquet had by no means abated. A brief speech of welcome was made by Reverend Father Brady, and then, after partaking of the collation furnished by the hospitable Committee of Arrangements, the evening was spent in an informal way in song, laughter and renewal of old College friendships. A pleasing feature was the attendance of the entire Loyola delegation, 13 strong, from St. Mary's Seminary. During the evening a students' orchestra under the direction of Mr. William W. Nevins furnished various musical selections.

Scholarships and Gifts.—A new scholarship ($1000.00) has been founded in memory of Miss Margaret Phelan Keenan, lately deceased, by Mrs. A. Leo Knott. It will be known as the "Margaret Phelan Keenan Scholarship."

Mr. George A. Blake, a member of St. Ignatius' congregation, the builder of the new Loyola College, and a member of the Laymen's Finance Committee, has placed the President and Faculty under a greater debt of gratitude by founding a scholarship in addition to his other numerous acts of disinterestedness for the material welfare of Loyola. This will be known as the "George A. Blake Scholarship."

By the will of the late John T. Curley, a new Professorship ($5000.00) has been founded, to be known as the "John T. Curley Professorship." Mr. Curley was a student at Loyola in 1876-81.

Evening Lecture Course.—The evening course of lectures, intended primarily for professional and business men who wish to obtain further knowledge in Catholic Philosophy and Modern Languages, began auspiciously the first week in October, 1909. Lectures are given in Logic on Monday evening and in Psychology on Wednesday evening by Father Fortier, Professor of Logic and Metaphysics. A class in German Conversation is held on Tuesday evening by Father Burkert, Professor of German. A class in French Conversation is held on Friday evening by Mr. John B. Sainte-Seine, Professor of French. A merely nominal fee is charged for attending the lectures of any course.

BELGIUM. *Brussels.*—When speaking of our two colleges at Brussels it is common to make the distinction of old and new college. The old college is located on the rue des Ursulines while the new college is just about on the city

limits, Boulevard St. Michel. St. Michael is patron of both. Soon however the old college will be newer than the new college, as building is going on where part of the old college once stood, while the community and classes have quarters in the second part; when the new part is completed conditions will be reversed until a fine, new and beautiful college will adorn the rue des Ursulines. Judging from the plans, the "new old college" will be as imposing as the "new college." The new church on the Boulevard is fast nearing completion and then the entire plans will have been fulfilled. The college is indeed such an ornament to the neighborhood, that when it was found out that the name "Boulevard Militaire" had a bad effect in diminishing the value of surrounding property, because of the suggestion of soldiers' quarters nearby, the name was changed to "Boulevard St. Michel," thereby honoring the college and attesting to its popularity.

Enghien. The Library of the Exercises; A Review of the Exercises.—The college at Enghien is now the theologate of the provinces of Champagne and Toulouse, though formerly it was the theologate and house of philosophy of Champagne. Here I made an engagement with Father Watrigant to visit his library.

If it is a pleasure to visit any great collection of art works, how much is the pleasure enhanced when the visit is made in company with the collector himself! Then each work seems to gain in interest as its history is unfolded and one learns how this and that masterpiece was acquired. Reflections such as these filled my mind as I began my visit with Father Watrigant. The Library and the work of retreats are his life, and so it happened, that more than once a certain volume before us or a stray question of mine evoked from the venerable librarian burning words of eloquence on retreats and their growing popularity in these last few years. I, too, for my part, had to answer a number of questions about retreats in America and the progress realized this summer at Fordham. Like so many of Ours in Europe Father Watrigant has his eyes fixed upon the work in America much more than we ordinarily imagine.

It would be both useless and presumptious for me to attempt any description of the library of the Exercises; the architect himself has already given a detailed account of his work in the WOODSTOCK LETTERS for the years 1892–93, Vols. XXI and XXII. When that account was written the library was located in our residence at Rheims, France. Later events forced our Fathers out of their residence at Rheims, as elsewhere, in France, and the library of the Exercises was brought to Enghien, Belgium. Once, there was talk of its being transferred to Rome, but given the value of the collection and the insecurity that would menace it in Rome, its present location was not changed. The same

unique order, both in general and in particular, which Father Watrigant tells us he sought after for quite a while, has not suffered many changes. What was written eighteen years ago from Rheims, remains true, with perhaps some few slight modifications, of the library at Enghien. New ideas are ever suggesting themselves and the work of collecting and copying is still going on. No library of Europe has escaped Father Watrigant's penetrating eye when in search of works relating to the Exercises. Of late years a new department has been added, that for works on the spirituality of the different schools; first, true spirituality; second, false spirituality. In the former we find shelves for the Benedictine, Franciscan, Dominican, Carmelite schools, the Secular Clergy, etc.; in the latter division, Americanism, etc.

Nothing in any way pertaining to the Exercises escapes Father Watrigant. I was surprised at the industry with which he collects even the little things and at the way he turns everything to the advancement of his work. I found clippings from "America," our Messenger, newspapers, etc. "They will all be of use when the history of retreats is being written" was the answer to my question about their place in his library. Father Watrigant showed me a number of loose sheets, with meditations and instructions for retreats, in several languages. He has five sets in English of which he knows the authors' names. The author of a sixth set in English is unknown to him and so he requested me to find out for him the author's name, the more so as he says these sheets were brought to Europe by an American some thirty years ago.

Over the entrance to the library I remarked five or six pictures of the Blessed Virgin. Father Watrigant told me that these represent the different Madonnas before which St. Ignatius prayed. How proper it is that she who inspired St. Ignatius to write his wonderful book of the Exercises, should preside, as it were, over the collection of works written to explain the treatment of the Exercises and to recount some of the marvels wrought by them.

The end in view in collecting a library of the Exercises was not to provide more room for stray particles of dust or to indulge an idle whim for rare books. The library is a help in the study of the Exercises. For this reason was founded, in 1906, in connection with the library a sort of review, to enable those, prevented from visiting it in person, to make use of its treasures. The review appears every two months and bears the name of "Collection de la Bibliothéque des Exercices de Saint Ignace." It is published by P. Lethielleux, rue Cassette 10, Paris, for the nominal sum of 80 cents a year. Its character is at once theoretical, historical and practical. It treats of the Exercises and works having in the Exercises their source. Each number is devoted entirely to the consideration of one subject, and averages

about fifty pages in octavo. Looking over the twenty or more numbers before me, I find that besides the names of Father Watrigant and of his assistant, Father Debuchy, the list of writers includes a Redemptorist and a Carmelite, members of the Society and others, representing four or five different countries. This fact alone insures broadness of treatment, and is an earnest that in the future as in the past the best writers will be secured.

Father Watrigant is very enthusiastic over his review and hopes it will aid Ours in America as well as in Europe. As yet it seems little known in America, if we may judge from the number of subscribers. He showed me the list of names and addresses and hardly ten were American. Time alone prevents Father Watrigant from giving us more frequently the results of his research and wide experience these many years. He mentioned to me the subjects of many works and studies he will undertake with Father Time's permission.—*From a letter of Mr. J. E. Town.*

Louvain.—The community numbers 165, of whom 67 are theologians and 42 philosophers, there being besides a large number of extern theologians and a few philosophers who attend the lectures here. Among Ours the following provinces are represented: Austria, Canada, England, Ireland, Maryland–New York, Portugal, Toledo and Toulouse.

The following are some of the publications of Ours of this house during the past scholastic year which may interest Ours in America.

"Institutiones Metaphysicæ Specialis—Theologia Naturalis," P. Stan. De Backer, Beauchesne, Paris. (Father De Backer is now preparing a manual of Ontology).

"Le Catholicisme au Japon" Vol. I. L. Delplace. Dierckx-Beke, Mechlin (second volume now in press).

"Institutiones Theologiæ Moralis," Ed. Genicot. 6a Editio, recognita a Patre Jos. Salsmans, Dewit, Bruxellis.

"La Machine a Influence son evolution et sa theorie," par Victor Schaffers. Gauthier-Villars, Paris.

"Manuel Social." Vols. I and II, 3rd edition. A. Vermeersch, Alcan, Paris, and Nystpruyst, Louvain.

Father Vermeersch's work on the Sacred Heart and his "Meditations sur la Sainte Vierge" have been translated into English (Washburn, London). Father Vermeersch is also preparing a new edition of his "De Religiosis."

Mechlin.—The Catholic Congress of Mechlin took place from September 23 to 26, 1909. Ours of the Belgium Province took quite a prominent part in the work of the Sections. Father Vermeersch presided for two days, in place of M. Beernaert, over the section of "Catholic Works in the Colonies," while Father Langeermeersch was president of the ladies' section, French group, of "Social and Economic Works." Father Thirion was named president of the subsection for "Arts and Sciences," but was unable to assist. Papers in the several sections were read by Ours as follows:

Retreats for Workingmen, Father Jos. Van den Bosch, Father Julius Severin. The Reading of Bad Newspapers, Father Van Volckxsom. The Formation of Missionaries, Rev. Father Provincial. Christianization and Civilization, Father Vermeersch. The Eucharistic Formation of Children, Father Lintelo. Neo-Paganism, Father Vermeersch. Latin and Greek Studies, Father Verest. Meditation and Action, Father Dienzayde (Prov. of Champagne). Psychology of the Bakougos, Father Struyft. Retreats for Men, Father Langhendries. Frequent Communion, Father Lintelo. Religious Services exclusively for Men, Father Chas. Jacobs. Federation of Catholic Secondary Schools, Father E. Thibaut.

In the absence of Father Thirion, his paper on "The Scientific Society" was read by another. Father Heunusse was also unable to assist, so his paper on "Catholics and the Theatre" was read by the president of the section.

Tronchiennes.—His Eminence, Cardinal Vincent Vannutelli, papal legate at the recent Eucharistic Congress held at Cologne, made a tour of Belgium after the close of the Congress. Tronchiennes had more than the honor of an ordinary visit. His Eminence made his annual retreat at the "Ancienne Abbaye" under the direction of venerable Father Alphonsus Petit, and edified the whole community by his fervor and recollection.

A change has just come into effect at Tronchiennes regarding the Juniors' studies. Hereafter one year of Juniorate will be the rule for all. This is in accordance with Father General's wish. In Belgium this can be easily done as the candidates for admission into the Society are required to have finished rhetoric, a college course of six years, unless some special exception is made. Father Charles Van der Vorst, professor of Latin and Greek philology in the Juniorate has been named a Bollandist and will work in the department of Greek hagiography. He will be succeeded as professor of the Juniors by Father John Bapt. Herman, who has just finished his course at the University of Louvain, where he presented an excellent thesis on the first years of the Ratio Studiorum for his doctorate in philosophy and letters.

The Congo Mission.—On the 16th of September the Albertville left Antwerp for the Congo having on board about forty missionaries, of whom five were Christian Brothers, who will take up work in the Prefecture Apostolic of Kwango, our Mission. There were also the following Jesuits aboard: Father Opdebeck, Messrs. George Dumont, Foubert, Davister, Biebuyck and Renier, and Brother Gillet. The five scholastics have all had some experience in the colleges of the province, while Father Opdebeck and Brother Gillet have seen service before in the Congo, the latter having been among those who formed the first group of Belgian

Jesuit Missionaries to the Congo in 1893. He returned to Belgium some months ago suffering from anemia. While in the Congo Brother Gillet acquired an enviable reputation as a botanist. Father Pâque has published in the *Agronomie Tropicale*, organ of the Society of Tropical Agriculture, three articles, (now united in a brochure) under the title—"Plantes cultivées par le Frére J. Gillet dans les jardins de Kisantu, 1899-1909." With him on his return to the Congo, Brother Gillet took forty cases of plants presented to him by the Belgian government for introduction into the Congo. Another one of this year's band of missionaries, Mr. George Dumont, is the nephew of Father Dumont, one of the first band of Congo missionaries, and who died soon after his arrival in the Congo. Mr. Dumont's father is an eminent mining engineer and distinguished professor of Louvain University, while his grandfather was the celebrated geologist, whose statue adorns the public place in front of the University of Liege.

Boston. *St. Mary's Church. Celebration of Golden Jubilee of Father Scanlan.*—The public celebration of the Golden Jubilee of Father William Scanlan, who was fifty years a Jesuit, July 28, 1909, took place on October 10, 11, 12, in St. Mary's Church. On Sunday, October 10, there was Solemn High Mass, at which Rev. Father Gasson preached. In the evening, during the Solemn Vespers, Father Charles Macksey, of St. Francis Xavier College, New York, preached. On Monday the children of the parochial school presented their congratulations; and on Tuesday the men of the parish entertained the still vigorous Jubilarian.

The New College.—Work on the New College is progressing rapidly. Excavation for the Recitation Building, the first of the group to be erected and around which all the other buildings will be centered, has been going on now for several months. The Malone Brothers of Brighton have the contract for these excavations, and expect, despite the difficulties ot the winter, to finish their contract before the spring. The sod has been turned, the rocks are being blasted, and the quiet of University Heights has been broken by the bustle and activity of labor.

Much interest is being manifested by the Irish County Clubs in the O'Connell Memorial. At a recent convention of the delegates from nineteen of the clubs of Greater Boston a permanent organization was formed under the name, "The Irish County Club's Branch of the Daniel O'Connell Memorial, Irish Hall of Fame and Celtic Museum Association of the New Boston College," to look after the interests of the various clubs in the work of erecting this national memorial to their celebrated ancestors on University Heights.

Brazil. The need of religion and religious instruction among the Rio Grande people are often a favorite topic of discussion. With respect to church-going and the reception of

the Sacraments it is indeed too true, but in other matters where one least expects it religion plays a peculiar part in the lives of these people. Last year a carnival society brought its banner into one of the Catholic Churches to have it blessed by the pastor, who, without further ado did so, to the astonishment of the Catholics. This year a philanthropic organization, "Marquez de Pombal" by name, also had its banner blessed in a Catholic Church, and in another a similar organization held a banner feast at which the Pombal Club acted as sponsor. The will of the people is good but their ignorance of religion is deep rooted, so much so that the Methodists who continually pour in from North America find them an easy prey. They have thus far captured many of them. Here then is great need of a devoted shepherd to keep these wolves away. Our work and influence here are slow and difficult owing to the poor conditions that reign in not a few of the towns. The peoples' missions are usually a success, but where are the hard working pastors to keep up the work? At Cangussú the late pastor had done all he could to extinguish the last spark of religious life among his flock. In characterizing his pastoral work it is only necessary to say that he went driving with his concubine and instead of reading Mass on Sundays would betake himself to the races, in which he took an active part. At present, however, there is at Cangussú a young but pious and conscientious priest, who finished his studies under our own fathers and was ordained but a short time ago. It was in his church where Father Hefel gave his last mission, the results of which surpassed all expectations.

California Province. *Santa Clara College. A Letter of Father George Fox, S. J.*—I send you some items about "Constantine," "The Golden Jubilee of the House of Phil-historians" and "The Loyola."

Constantine.—Written for Santa Clara College by her gifted and devoted alumnus, Charles D. South, A. M. '01, "Constantine" is a gigantic Roman Drama containing thirty-one speaking parts, and, as enacted at the old Mission College of California for the first time last May, engaged over two hundred students in its presentation.

Eight of the leading parts were taken by "Old Boys"—experienced alumni actors—who generously set aside their business and professional occupations for two months to attend rehearsals and devote their services to a magnificent production of the new-born drama of Alma Mater. For in passing be it said that Santa Clara College has been the birthplace of a great number of original plays.

The Drama of "Constantine" is built around a most remarkable event in the Fourth Century of the Christian era—the miraculous vision of the Cross in the heavens and the simultaneous conversion of Constantine the Great and his army to Christianity, followed by the overwhelming victory

over the Pagan Emperor, Maxentius, at the battle of Milvian Bridge, and the triumph of the Cross in Imperial Rome which had witnessed the most violent persecutions for a period of three hundred years. Notable among the many striking and original features of this recent drama was the reproduction of the famous Roman Catacombs with their weird galleries and labyrinthine corridors. This beautiful scene together with the gorgeous settings of the Forum and Arch of Titus Vespasian, the interior of the Roman Palace of Justice, Constantine's camps on the descent of the Appenines, and the glorious Coliseum were all painted to order on the College Theatre stage with exquisite attention to detail by Michael O'Sullivan, an old College boy—the same who merited such praise for his artistic work in "Nazareth," the Passion Play of Santa Clara College.

"Constantine" offered peculiar opportunity for the display of electric lighting effects. These were in the hands of Father Richard H. Bell, S. J., assisted by a corps of trained students. As instances may be mentioned the realistic starlit heavens in the camp of Constantine, the rising of the silvery moon and the sudden, sublime appearance of the Sign of the Cross, with the prophetic words: "*In Hoc Signo Vinces*" emblazoned with fiery letters upon the sky.

Another special feature of the big production was the costumes. These were all made—nearly two hundred—after authentic patterns of the period and were pronounced to be the most elaborate ever seen on the College stage.

Two months were engaged in preparation, but according to a long standing rule of the College no rehearsals were held outside of the time prescribed for optional late study, that is, 8.15 to 9.30 o'clock, P. M.

During the weeks of the six performances as well as during the month prior to the public presentation, almost daily articles appeared in the newspapers often accompanied by large groups of photographs.

Philhistorian Golden Jubilee.—Among the most eventful days recorded in Santa Clara College history was the fourth of last May which marked the celebration of the Golden Jubilee of the House of Philhistorians. Every building on the campus was gayly decorated with streamers of red and white, the college colors, profusely intermingled with the national emblem and the Jubilee bunting of gold.

Early in the forenoon the martial strains of the College Brass Band aroused the fighting as well as the jubilant spirits of the boys, when a fine athletic program was witnessed by the College Faculty and invited guests. At one o'clock the Alumni Banquet took place in the spacious students' refectory- Over three hundred plates were spread and the "Philhistorians" of the present and past, from far and near, feasted and made merry.

Hon. Bradley V. Sargent, M. S. '85, Superior Judge of Monterey County, acted as toast master and introduced the

speakers, who delivered most eloquent tributes to the Jesuit system of education and to the training received in the House.

The Loyola.—Fifty six Catholic gentlemen last summer made the Spiritual Exercises at Villa Maria. They have gone back to their homes overflowing with spiritual gladness, determined with God's grace to return every succeeding year. We feel that this work is destined, in God's merciful Providence, to vastly increase and flourish. Like most momentous enterprises it dates back to a very modest beginning.

In June, 1903, a band of eight young men made the Spiritual Exercises under a Jesuit Father at Santa Clara College. It was, indeed, the fulfillment of an agreement made between a prominent graduate of Santa Clara and Father Richard A. Gleason, S. J., at the annual College Alumni banquet. The latter promised that he would endeavor to give the exercises, if the former would gather several other young men and retire to the College for three days. So pleased were these young fellows—most of them graduates of either St. Ignatius' College, San Francisco, or of Santa Clara—so pleased were they with the fruits to their souls derived from these days of meditation and prayer, that before breaking up for their homes they formed themselves into a permanent association called "The Loyola." Each succeeding year saw a steadily increasing attendance, and last year it was necessary to give two distinct retreats; each bringing its quota of some twenty exercitants. During the first three years, by the courtesy of Rev. Robert E. Kenna, S. J., then President of Santa Clara College, the Exercises were held within the hospitable walls of that venerable institution. But during the present and past two years, Villa Maria, commonly known as "The Fathers' Villa," on the Cupertino or Steven's Creek, has been kindly put at the disposition of "The Loyola" by the College authorities. No more fitting spot the world over could be selected for such a work. Secluded utterly from the busy world, yet within a twenty minutes drive to the new Southern Pacific Railroad, Villa Maria is an ideal site for retreats to laymen.

Through the generosity of the President of "The Loyola," three thousand invitations to make the retreats were sent out to the Jesuit Alumni and various Catholic organizations on the coast. These invitations, neatly printed on fine letter paper in the College colors and with the Loyola Coat of Arms, tersely state the origin, history, object and aim as well as requisites and time of the retreats.

Although during the retreats no mention was ever made by Ours concerning expense or money matters, in every case the gentlemen spontaneously made up a purse that from a single retreat would have been more than enough to pay the expenses of all four.

The first retreat with twelve present, nine of whom were college graduates, was conducted by the Moderator of "The Loyola," Rev. Richard A. Gleeson, S. J. It began on Sunday evening, August 1st, and ended Thursday morning, August 5th. The second under the guidance of Rev. Henry Woods, S. J., had also twelve exercitants; it began Friday evening, August 6th and finished Tuesday morning August 10th. The third started Wednesday evening, August 11th, with ten gentlemen present, and was directed by Rev. Joseph Sardi, S. J. The fourth was favored with an attendance of twenty two; beginning on Sunday evening, August 15th, it was carried on till Thursday morning, August 19th, under Patrick J. Foote, S. J.

This arrangement of dates was concluded upon after mature deliberation in order to permit business and professional men, always so pressed with affairs, to select their own time. And it will be observed that in every retreat arrangements were so made that at most only three full days were demanded for its accomplishment.

Here is the complete order as kept at all the Retreats:

A. M. 6.00—Rising. 6.30—Morning prayers in Chapel —meditation. 7.00—Holy Mass. 7.30—Breakfast in silence—Free time, i. e., for spiritual reading, visit to Blessed Sacrament, examination of conscience, etc. 9.00—Meditation in the Chapel. 10.30—Free time, as above. 11.00—Instruction in the Chapel. Particular Examen.

P. M. 12.00—Dinner. Free time—Rest (on the Plateau). 2.00—Spiritual Reading (under the Oak). 2.30—Free time. 3.15—Points for Meditation (under the Oak). 4.15—Free time. Stroll in silence. 5.00—Points for Meditation (under the Oak). 6.00—Stations of the Cross. 6.30—Supper. Free time. 7.30—Rosary—First evening at the Shrine of the Blessed Mother. Second evening at the Shrine of St. Joseph. Third evening at the Shrine of the Sacred Heart, where the hymn "Holy God, we praise Thy Name," was sung by all. 8.00—Benediction of most Blessed Sacrament, Points for Meditation. Night Prayers in common. Examen. Rest.

On the afternoon of the third day a slight modification was made in order to accommodate everybody for Confession. Accordingly all settled up their accounts and returned to their "Father's House" before supper time, when the finer extra dishes were served, *Deo Gratias* granted and general merry-making encouraged.

On the last morning, we aroused the gentlemen at five o'clock and so managed affairs that they were enabled to assist at Mass, approach the Holy Table, receive the usual Papal Benediction, partake of a hearty breakfast, journey fifty-five miles by bus, electric and steam cars and be comfortably seated in their San Francisco offices at nine o'clock to attend their business appointments.

Though this economic arrangement of time greatly pleased our busy lawyers, doctors and merchants as soon as they learned of it, still when the time actually came to say "Good-Bye," they were inevitably loath to set out—so charmed had they been with the whole experience, so attached had they grown in three days to the hospitable old Villa. In fact several gentlemen asked permission to linger about a few hours longer—"just to drink in," as they said, "a little more of the peace and holiness of the place."

Not one but declared that these three days of solitude and communing with God were the happiest in their lives. The balm for their wound, however, in departing was the hope that they might return next year and bring others with them. We have established the custom of passing around "The Constitution and Record Book of The Loyola" at the end of each Retreat, and of getting each of the exercitants to sign his name, thus constituting him an active member of "The Loyola," and receiving his pledge to return for another Retreat. I happened to be sitting beside one of the gentlemen (he is a prominent citizen of San Francisco) as he put down his autograph. "There, you can't imagine how proud I feel to have my signature in that book enrolled among the Knights of Loyola," he exclaimed with genuine enthusiasm; "I consider the making of this Retreat the privilege of my life." "Then I trust you will prove the sincerity of this appreciation," I ventured to suggest, "by coming back next year to make another." "Coming back next year?" He answered, "Well, I guess yes, I've already promised the Sacred Heart that I'm going to come back next year and bring my seven grown-up sons with me."

This is but an instance of many that could be cited to illustrate how firmly these Retreats have taken hold. Can you therefore, blame us for feeling so happy over their fruits and for hoping that God will continue to bless this great work and so increase its attendance, that within a few years hundreds of our Catholic laymen will be coming from all parts of the Pacific Slope to drink of the cleansing and healing waters of Eternal Life?

The Fire at Santa Clara College.—The administration building, the best known and most conspicuous of all the structures of Santa Clara College, was destroyed by fire December 21, 1909. The building was raised from one story to a height of four stories in the center and three stories on the wings as requirements necessitated during a period of threescore years, the first floor and original building having been built by the Franciscan padres and their Indian neophytes in the early years of the eighteenth century. The walls were four feet thick and fashioned with the familiar mission arches. In time these walls were covered by the wooden edifice, which, being burned away, leaves the adobe to tell its story of the long-gone past, when the single story was covered with a roof of Spanish tiles.

The loss on the building and contents is almost complete and will foot up a good sum with partial insurance. The San Jose Fire Department, which was summoned through the quick judgment of Rev. Father A. V. Raggio, pastor of St. Claire's Church, gave splendid aid to the Santa Clara Fire Department in checking the progress of the flames, as they threatened the famous old mission church.

The losses include paintings by old masters, rare sculpture, irreplaceable mission relics, books and manuscripts, contained in the rooms of the destroyed building.

The complete plans of the new Santa Clara College, which were in the rooms of the president were destroyed.

The cause of the fire is not yet clear, although the defective flue theory is entertained by many. It started in the third story. Mr. White, a scholastic, was awakened by the roar of flames, which were licking the walls of his room. He cried out to the slumbering priests and scholastics, and Father Raggio turned in the alarms and then rang an appeal from his own old mission bells.

Among the priests who had narrow escapes were Father Neri, the physicist, who is blind, and had to be led slowly down the smoking passageways, and Father Cichi, the chemist, who is in his eightieth year and feeble, but all the occupants of the house escaped without injury.

Rev. John P. Lydon, S. J., who was in charge during the absence of the President, Father Gleeson, made this authoritative statement.

"Despite the headway the fire had got before it was discovered, only the faculty or administration building was destroyed. The Mission church, though seriously menaced, escaped unscathed, except for the harm, extensive enough, done in removing its appointments. The portions of the college devoted to scholastic pursuits are still intact. As a consequence, school was reopened as hitherto planned on Tuesday, January 4th. This is all due to the heroism of the fire departments of San Jose and Santa Clara. They fought against what seemed at first overwhelming odds and conquered in the end. The faculty are intensely gratified at the numerous expressions of sympathy poured in from all sides."

Father Ricard made a member of the Astronomical Society of Mexico.—Rev. Father Ricard, S. J., Professor of Higher Mathematics at Santa Clara College, is the recipient of a letter from the Astronomical Society of Mexico, stating that at its last meeting he was elected an honorary member in recognition of his work along scientific lines.

Rosebud. Good times for St. Francis Mission.—The Protestant missionaries in South Dakota are trying to propagate their doctrines among the Sioux but meet with many difficulties. They grew alarmed in 1905 when our late President Roosevelt sanctioned a Government contract to our Fathers

of funds for 250 children. After failing in several courts to secure an annulment of this contract our Protestant brethren brought the whole affair before the Supreme Court and failed here also. The moral effect of the decision of the Supreme Court has been to make our Indians stronger in their faith for they well perceive how much envy and jealousy play a part in their religious propaganda. As a result the Indians have sent us their children, and now the Government boarding school has but half the number of children we have. Bigotry here has received another blow in the face. In order that the Indians might send their children to the Protestant schools and churches a tempting bait is set before them. This is the oft-repeated phrase of the white-robes, for so are the Protestant missionaries called: "One religion is as good as another," and that the Catholic church and their church are one. One of the Protestant catechists endeavored to lure some of our brave Sioux with this bait, but no one attended the meetings. The Black-robe sent a letter explaining his position and that of the Protestant catechist. The white-robe answered and apologized expresing at the same time the hope that one day all would be of the same fold.

Spokane. Laying of Cornerstone of St. Aloysius Church.— The Right Rev. Edward J. O'Dea, Bishop of the diocese of Seattle, assisted by Nelson S. Pratt, Mayor of Spokane, Lieutenant Colonel Abercrombie and officers of the United States army stationed at Fort George Wright and clergymen from all parts of the city formally laid the cornerstone of the Church of St. Aloysius at Spokane, Wash., on Sunday afternoon, October 24. The Rev. Father George P. Butler, S. J., rector of the church, was master of ceremonies. The ceremony was preceded in the morning by the laying of the cornerstone of St. Francis Xavier parochial school, and was followed by a banquet to the visiting clergy and a reception by the students at Gonzaga college. The new church to be erected at a cost of $100,000 follows generally the Roman type of architecture. Granite, pressed brick with sandstone trimmings, and granite foundations will be used in the walls, and the roof will be of slate. Imposing steps the full width of the front elevation lead up to the entrance. These will be of cut granite. There will be twin spires which rise to a height of 160 feet. These also will be covered with slate, and will be arranged for the installation of chimes. A portico supported by columns with Corinthian capitals is a feature of the architecture borrowed from the Greeks. The floor of the entrance portico is tile and has a marble wainscot. The aisles of the church proper will be rubber tile.

Bishop Chas. J. O'Reilly visits the Umatilla Indian Mission. October 17, 1909, the Right Rev. Chas. J. O'Reilly, D. D., visited the Indian mission on the Umatilla reservation, in charge of the Jesuit Fathers. A large congregation of

Indians and mixed breeds greeted him on his return from Rome, where he made his visit "ad limina."

Many received communion at the 7 o'clock Mass, thereby fulfilling the conditions requisite for gaining the Plenary Indulgence attached to the Apostolic Benediction, which the Holy Father sent through the hands of the Bishop to his beloved Indian children.

At ten o'clock a second Mass was sung by the Rev. Thos. Neate, S. J., coram Episcopo, assisted by the Rev. Jos. Cataldo, S. J. The spacious mission church was filled to its utmost capacity. During the strictly liturgical Mass Brother Urban George presided at the organ with consummate skill, while the Indians gave vent to their joy and faith by singing devoutly the Church hymns in their native tongue.

The Bishop, at the conclusion of the Mass, addressed the congregation and imparted, in the name of the Holy Father, the Apostolic Benediction.

Each of the assembled crowd received a rosary blessed by the Holy Father. The chiefs in return expressed in their forcible yet simple descriptive language the joy they felt in seeing the Bishop back in their midst, and their edification on learning the solicitude of the Holy Father for his distant children of the forest. In their quaint expressive way, they avowed their deep devotion and undying love for the Common Father, and their appreciation of the work done by the Jesuit missionaries for religion and the Christian education of their children. They said: "The words of Our Holy Father have sunk deep into our hearts and will make us adhere more steadfastly to goodness. The words which come down to us from our Great Chief and which are continually inculcated by our pastors clear away the obstacles and point out to us clearly and unmistakably the path that leads to everlasting life. They buoy us up and fill our hearts with renewed courage and strengthen us in the practice of our Holy Religion."

Father Jos. Cataldo, who has spent forty-five years with the Indians, and is thoroughly conversant with their language, interpreted the sentiments of the representatives of the tribe.

The great solemnity of All Saints was duly observed by the Indians with a three days' retreat. The attendance at school confirms their appreciation of the work being done for their education.

CANADA PROVINCE. *The Novitiate.*—The number of novices continues to increase. It has become necessary in consequence to house the Juniors in a nearby residence until the novitiate can be enlarged.

The Scholasticate.—The work of building an addition to the scholasticate has been going on since August, 1909. The chapel, library, offices of the Messenger of the Sacred Heart and rooms of the missionaries will be transferred from the old building to the new wing.

The Colleges.—The numbers of pupils at St. Mary's and St. Boniface continue to increase, while the numbers at Loyola remain stationary for want of room, there being now about 240 on the roll. St. Mary's has procured a new site on the slope of Mount Royal. At St. Boniface Archbishop Langevin has founded a diocesan "petit seminaire" the pupils of which follow the courses at our college, as do also the Juniors of the Congregation of the Oblates of Mary Immaculate.

Influential men of the diocese of Sault-Ste-Marie have approached their bishop, Monseigneur Scollard, asking that he should take the necessary steps for the opening of a Jesuit college at Sault-Ste-Marie (Canadian side).

Plenary Council of Quebec.—Amongst Ours present were Rev. Father Provincial with his Socius; Father Gonthier, theologian of Mgr. Sbarretti, Apostolic Delegate of Canada; Father Grenier, theologian of the Archbishop of St. Boniface; Father Connolly, theologian of Mgr. Scollard, Bishop of Sault-Ste-Marie. The work and zeal of Ours merited the praise of all.

During the past year death claimed four well known Canadian Jesuits: Fathers Baudin, Carré, Lamy and Roux, the latter having been professor of Hebrew and Scripture at the scholasticate. The French Canadian Catholic Students of Montreal, to whom Father Lamy was especially dear, deeply regret his loss. R. I. P.

Wikwemikong. The First Missionary Congress.—A member of the Congress writes to us:—

Wikwemikong, situated on one of the charming bays of Manitoulin Island, was the scene of the First Congress of the Chippewa missionaries, which took place during the month of August, 1909. At that time the First Plenary Council of Quebec was the general topic of conversation. We forestalled it by a few weeks with our Congress, to which we gave the unassuming name of *First Plenary Council of Wikwemikong*.

Already in the month of June, Rev. Father Provincial had made known to us the desire of Very Rev. Father General, that a Congress of this nature should be held in our missions, and at the same time had sent us a list of subjects to study, that we might have them the better in hand for discussion at the Congress.

On August 17th, the Indians of Wikwemikong gazed in wonderment at the number of Black Robes, which increased from hour to hour, to such an extent, that evening found fourteen missionaries, old and young, long and short, all with beards, seeking shelter under the hospitable roof of Rev. Father Couture, the local Superior. Never within the memory of a Chippewa had so many Black Robes been seen together. And to us missionaries this coming together after so many years of separation, promised many a delightful

hour. The joy of the first meeting was to go on increasing during the two days that followed.

Next morning at 9 o'clock, the Congress, under the presidency of Rev. Father Provincial, was opened with the *Veni Creator*. As Rev. Father Provincial was accompanied by his Socius, the number of those taking part in the deliberations was brought up to sixteen.

After a few introductory remarks by Rev. Father Provincial, we settled down to our task. Eleven numbers had to be got through; but an Indian missionary stops at nothing,—not even mosquitoes. Pack on his shoulder, and hatchet in hand, he can make his way through anything. I will spare you details. Two good hours were devoted to this work in the morning, two others in the evening; the following morning two hours and a half, and a like session in the evening to crown our work.

The formation of missionaries, the uniformity of a theological or catechetical vocabulary, uniformity of action, the care of the whites living among the Indians, the work of catechists, primary schools, the great work of the Industrial School, singing, catechism,—here are so many subjects which were studied, discussed and considered under every aspect. Each missionary made known his opinion, his point of view, his method, his experience. In a word, this interchange of stored-up knowledge was a revelation to all.

As practical fruits of the congress, in addition to the greater uniformity on many points, desired by His Paternity, two particular works will result: a theological or catechetical vocabulary, and Catechism. This double task was entrusted to Father Specht, secretary of the Congress. We are to aid him in contributing, each one, his share of suggestions. At the next Congress, dictionary and Catechism will come under the fire of discussion.

On the evening of August 19th, after supper, in the blaze of a splendid sunset, the "Fathers of the Council" had their picture taken in a group *ad futuram memoriam*. Then, after a last embrace, several of the missionaries made a hurried departure, in answer to the call of their far off missions. The following day, all had gone, and Wikwemikong took on again its accustomed calm, reflecting, as if nothing had happened, its pretty church and presbytery, its school, its convent, and its little white houses, in the waters of the great lake.

The year 1910 will bring with it the Second Congress of the missionaries at Wikwemikong.

Manitoba. St. Boniface College.—A little Seminary has been established in connection with our College, by His Grace, Archbishop Langevin.

The students who feel a calling to the Priesthood, find there a house more specially adapted to their particular requirements.

Morning and afternoon they march over to the College for the lectures, and there ends our responsibility as educators of the clergy in these parts. The arrangement affords general satisfaction. Our class-rooms still retain their most desirable element, whilst outside of the class-room the college is not held to impose upon the bulk of the students Seminary regulations.

The number of students, this year has passed the high-water mark. A few more entries will bring the total to 300.

A consoling feature, in this agglomeration is its cosmopolitanism. The great influx of Europeans into Western Canada will soon leave the original Canadian in the minority. Protestant proselytism, so active in this part of Canada, has been at work among these new settlers, whose particular circumstances and naive confidence make them an easy prey to the insinuative and lavish agents of sectarianism.

The Ruthenians in particular are a special object of their solicitude. The most conservative estimates place their number at 100,000; all ought to be Catholics; of course they fight shy of the Roman rites and the recruiting of priests of their rite is a hitherto unsolved problem, which has engrossed the mind of our Bishops. The only satisfactory solution will be in preparing for the priesthood Canadian born Ruthenian youths. The efforts along this line met with little success hitherto, but this year's prospects are brighter than ever.

The number of Slovacs, Germans, Italians, Hungarians, Poles, etc., are also on the increase.

Evidently these populations of foreigners will belong to the educators of their children—this the Protestant Colleges across the river, in bigoted Winnipeg, understand as well as we; and after active canvassing with a goodly amount of money to back them, they too have secured a considerable increase of the foreign element in their class rooms.

CONGO. *Visit of Prince Albert of Belgium to the Kisantu Mission.*—On July 16th, 1909, the Kisantu Mission was honored with a visit from Prince Albert of Belgium, now King. A grand cortège awaited His Royal Highness at the railway station; boys and girls with all our Christians were there in their best attire. Three of our bullock-carts decorated in grand style with banners and palm leaves, the Belgian and Bavarian colors being most prominent, produced a very pleasing effect.

At his departure the Prince thanked all for the reception and expressed his high satisfaction with all he had seen. In a fine speech he praised the action of the missionaries in general, and of the Society of Jesus in particular. No civilization, he said, was complete without the devoted cooperation of the missionary. He spoke of St. Ignatius sending forth St. Francis Xavier to India and Japan; of the wonderful work of St. Peter Claver.

The Fathers in Kisantu were the successors of those heroes, aud, as they were Belgian Jesuits he would add the names of Father Verbist and Father De Smet, to whose memory (Father De Smet) the city of Termonde had erected a well deserved monument. He would never forget his visit to Kisantu, and wished Ours to add many more successes to those obtained.

DENMARK. *Father Esser at the University of Copenhagen.* For the first time since the Reformation in Denmark, a Catholic priest has taken part in an examination at the University of Copenhagen. He is Father Frederic Esser of the Society of Jesus.

The occasion was the public test for the doctorate of Philosophy. The candidate was a woman, whose thesis dealt with Devotion to Saints in Denmark during the Middle Ages.

ECUADOR. *Quito. Death of Father Luigi Sordiro.*— Father Luigi Sordiro, S. J., who died last May at our college has made a name for himself in the scientific world, especially as a scholar of Botany. Born at Muzzolon, Italy, in 1836, he entered the Venetian Province when twenty years old. After brilliant studies, he was to devote his more than ordinary talents for analysis to the natural sciences. In 1860 Garcia Moreno, President of Ecuador, opened his famous Polytechnical School at Quito and requested the General of the Society to send him men well versed in the different scientific branches. Father Sordiro was chosen and arrived at Quito together with the dean of the school, the famous astronomer John B. Menden, S. J. and the geologist Theodore Wolf, S. J. In 1877 the school was suppressed, and whilst the German Jesuits returned to their province Father Sordiro asked and obtained permission to stay and to satisfy his ambition to put his knowledge and experience to the service of the infant agriculture of Ecuador. This he did by the publication of numerous works which secured for him a place of honor among the most distinguished German, French and Italian scientists. Up to the time of his death he was a member of the Central University of Ecuador, and the Director of the Botanical Garden of Quito. He discovered in the Flora of Ecuador thousands of new species. The first species which he discovered he called Taxonia Mariæ instead of Taxonia Sordiro, as Botanists are accustomed to do. Repeatedly scientific congresses honored him with diplomas and medals. The numerous eulogies which appeared in the papers of the Republic on the occasion of his death are evidence of the high esteem in which he was held as a scientist and a gentleman. The organ of the Freemasons calls him "The Learned Sordiro." It speaks of him as an eminent scientist, the honor and glory of the institutions and societies of which he was a member. "We have lost a

man," it says, "whose eminent merits the Republic will always appreciate and whose memory it will always cherish."

Father Sordiro was a model religious, full of zeal for the spiritual welfare of all with whom he came in contact. His personality inspired confidence. He was sought for as a confessor, especially by the young, the students and men high up in the world, among whom he made many conversions. He died at the age of seventy-three, having spent fifty-three years in the Society.

ENGLAND. *Beaumont College. Visit of King Manuel of Portugal.*—Sunday, November 21, 1909, King Manuel of Portugal drove over from Windsor to the Jesuit college of Beaumont to hear Mass. Among the present pupils are several Portugese, including the two sons of one of King Manuel's ministers. The college makes a feature of preparation for the army entrance examinations, and among its institutions is a cadet corps, which appears in the Official Army List as one of the "Officers' Training Corps." The cadets were under arms as a guard of honor for King Manuel, and after the Mass he was presented with addresses in English from the general body of the students, and in Portugese from those of them who are his own subjects. The English address made a graceful allusion to the pleasure felt by boys in seeing a "boy-king" coming to hear Mass with them. In his reply King Manuel said he would remember his visit to Beaumont as one of the happy days of his life.

GEORGETOWN UNIVERSITY. *Fire in the Post-Graduate Library.*—On the morning of November 19, 1909, before the rising-bell had awakened the students, fire was discovered in the Post-Graduate Library in the Old North Building. The alarm was immediately turned in and promptly responded to by the Department. Despite the earnest endeavors of the firemen, the Library proved almost a total loss. The loss was great and, judged from the stand-point of those through whose efforts the library was equipped, irreparable. The splendid fittings of Brazilian mahogany were totally destroyed, and the collection in which the founders took especial pride, namely, that of rare old English classics, was either consumed by the flames or ruined by the deluge from the hose.

Several of the students residing in rooms adjacent to the Library were forced to remove their effects to other buildings. Fortunately, so far as the students were concerned, the worst result of the mishap was a temporary personal inconvenience; whatever loss may have been occasioned to them was of little importance.

On the following morning, it was discovered that the fire was still smouldering in the affected region and threatening to burst forth at any moment. The blaze was speedily ex-

tinguished, and this time every precaution was taken to prevent the recurrence of the outbreak. The loss by the fire was fully covered by the insurance.

HOLLAND. *Venlo. Retreats for Men.*—From June 6, 1908, to November 16, 1909, thirty-two retreats were given at Venlo, Holland, to 4250 men. Of these 2463 were workingmen, 1016 peasants, 771 students.

INDIA. *St. Mary's Scholasticate. Kurseong, Bengal.*—Here is an account of the subjects dealt with in the weekly sittings of our Indian Academy, for the year 1909.

At our first meeting, in the way of a general introduction to the work of the year, and for the benefit of both old and new members, we were treated with what our Lecturer himself called a "Bird's-eye view of Indian religions." Then in our subsequent meetings we especially inquired into the secrets of Hinduism under all its forms. First a general study on the origin of the Idea of God, based on several articles previously published in the Anthropos, opened the way for further investigations on the Hindu Trinity, the Incarnations in Hinduism, Saktism or female worship, and on some of the leading principles of morality in the Indian religions.

Next followed a series of essays connected with questions of perhaps greater actuality still, as may be understood from the following titles: "A study in contemporary Hinduism," purporting to show us, as far as the case would allow, the chief differences that exist between the philosophical and the popular Hinduism of the day; "Hinduism in Southern India," being the result of personal observation among the Brahmin students; "The marvellous outside the Catholic Church, and in the religions of India," a work completed by a second one entitled: "Wonders of India," which gave us some insight into the diabolical, chemical, medical and magical secrets of Hinduism.

Those amongst us who have been favored with a more thoughtful bent of mind, found food for our philosophical reflections in works such as the "Nyaya and Vaiseshika systems of Hindu Philosophy," a "Study on Jainism," on "The evolution of the Mahatmanic idea in Theosophy." While, I am sure, all were pleased to know what is the present state, and what the probable future progress of the British and foreign Bible Society, which scatters throughout India, thousands of Biblical and Scriptural pamphlets in all the vernaculars, many members took an active part in a very interesting discussion that followed on the reading of another work on "The Prospects of Christianity in India."

But my report would be incomplete, were I to skip over some of our historical disquisitions, bearing such names as: "The Hittite Home of the Aryans," "The new discoveries in the Pre-Mohammedan Period," "South Indian Politics

in the XVIIth century," "The First and Last explorers in Tibet," "A monography of the Mannadis"—a hill tribe of the Pulnay Hills, "An account of the Mangalon Mission," "A study on Father Beschi, the missionary and the scholar," "The History of Ceylon, as derived from newly discovered Pali MSS." And finally a lecture on the "Caste system, its merits and demerits."—*From a Letter of H. Audrain, S. J.*

IRELAND. *The Society and the New National University. Closing of University College.*—University college, which has been under the management of Ours since 1884, has now ceased to be a college of the Society. The Irish Bishops, who are the trustees of the buildings, seeing that their efforts to promote higher education were unsuccessful and that the old "Catholic University," so long associated with the name of Newman, was little less than a failure, offered the college to the Irish Province.

In spite of numberless obstacles and opposition in many unexpected quarters, University College during the past twenty-five years, under the able direction of the late Father Carbery and especially of Father Delany—the present Provincial—has played a prominent part in keeping the University question to the front. Year after year its brilliant successes have proved that Catholics, even without the help which Protestants enjoy in the richly endowed Queen's Colleges, are more than a match for them in the examination halls, and it may be said without exaggeration that the repeated triumphs of University College students materially strengthened the hand of Government and made the grant of a University for Catholics a possibility.

Its record in this the last year of the old "Royal University," which is now superseded by the National University of Ireland, will be read with interest.

ROYAL UNIVERSITY.

	Honors and Exhibitions, Scholarships, and Prizes.		Studentships, Fellowships, and Special Prizes.	
	1st Cl.	2nd Cl.		Tl.
University College, Dublin	55	78	5	138
Maynooth College	16	49	—	65
Queen's College, Belfast	15	43	1	59
St. Mary's College, Eccles st., Dublin	11	23	3	37
Loreto College, St. Stephen's Green	8	15	—	23
Queen's College, Galway	7	13	—	20
Clonliffe College, Dublin	7	12	—	19
Queen's College, Cork	6	6	1	13
Christian Schools, Cork	2	4	—	6

It will be noticed that not only has University College beaten its old rival Queen's College, Belfast, but its total of distinctions far surpasses the combined efforts of the three "Godless" Colleges.

Father Delany has tendered his resignation of the College property to the Bishops who have incorporated the buildings in the new University.

Two new houses of the Society have been opened in Dublin, one in Leeson Street as a residence for our Fathers who have been nominated to chairs in the "National University," the other, St. Ignatius' Hall, a hostelry for University students, close by.

The following appointments have been made in the Dublin College of the University:

Rev. Henry Browne, S. J., M. A., Professorship of Greek.

Rev. George O'Neill, S. J., M. A., Professorship of English Language and Philology.

Rev. Michael Egan, S. J., M. A., Lectureship in Pure Mathematics.

Rev. Thomas Finlay, S. J., M. A., Professorship of Political Economy.

Rev. Timothy Corcoran, S. J., B. A., Professorship of the Theory and Practice of Education.

Rev. Henry Browne, S. J.—The Rev. Henry Browne, S. J., M. A., is the existing Professor of Greek in University College. He is a graduate of Oxford, and is one of the founders of the Classical Association of Ireland. He is the author of an excellent handbook on the Homeric poems.

Rev. George O'Neill, S. J.—The Rev. George O'Neill, S. J., M. A., F. R. U. I., made his early studies at St. Stanislaus' College, Tullamore. Entering the Royal University he took his degree in 1885 with Honors in Ancient Classics. He then studied for a year at the German University of Prague, hearing the lectures on German and English Literature of Professors Sauer, Pogatscher, and others. Then, after a brief sojourn at Louvain, he spent a year in Paris, where he attended at the Collège de France the lectures (among others) of Gaston Paris and Petit de Julleville. In 1891 he took his M. A. degree in the Royal University with Honors in Modern Languages. He then devoted six years to the study of Mental Philosophy and Theology, and at the same time, in 1894, he competed for a Junior Fellowship in English. Although unsuccessful, he was defeated by only two marks, and was consequently awarded a special prize of £100. He won a fellowship in English in 1900. He has been discharging the duties of Professor of English at University College since 1898.

Rev. Timothy Corcoran, S. J.—The Rev. Timothy Corcoran, S. J., B. A., was educated at Tullabeg and Clongowes Wood College, and won high distinctions in the Intermediate Examinations. He subsequently studied at University

College, Dublin, and at St. John College, Louvain. In the Royal University Examinations he won a First Class University Scholarship in Classics, first place in First Class Honors at B. A. (with 1,963 marks out of 2,400 in Modern History, Political Economy, and English), the University Gold Medal for English Verse, and the University Gold Medal for Latin Verse. Father Corcoran also won the University Gold Medal, specially awarded for highly-distinguished answering at the Examination held in 1906 for the R. U. I. Diploma in Teaching. Father Corcoran has had considerable experience in teaching and lecturing at Clongowes Wood College, and at St. Mary's Secondary Training College, Stonyhurst.

Rev. M. F. Egan, S. J.—The Rev. M. F. Egan, S. J., M. A., F. R. U. I., has been since 1905 a Fellow of the Royal University, and one of the two Professors of Mathematics at University College, Dublin. Father Egan took his degree of B. A. and M. A. (Honors) with marked distinction, the aggregate of marks obtained by him having been only once exceeded.

Rev. T. A. Finlay, S. J.—The work of the Rev. T. A. Finlay, S. J., M. A., F. R. U. I., as a writer and lecturer is so well known that any reference to his qualifications for the Professorship of Political Economy would be superfluous. He has been for many years a Professor of the subject in University College, Dublin. His gift of clear exposition is remarkable, and will be much valued in the new College.

The Work of Retreats.—A novel experiment in the adaptation of the Spiritual Exercises to the needs of the time was made last Lent at Milltown Park by the inauguration of "Week-end" Retreats for young men. It was felt that many of our old boys either from want of time or money, or probably both, never had the opportunity of making a retreat when once they had left college.

A circular was sent round stating that on the first Sunday in Lent a retreat of one day, commencing the previous evening and ending on Monday morning, would be given at Milltown Park. The price of cards of admission was fixed at two shillings and six pence (less than half a dollar). The idea caught on from the start; every room, twenty-seven in number, was taken for the opening retreat, and as applications still kept coming in four more retreats had to be given on the following Sundays. It is hoped that a still larger number will avail themselves of this day of rest for soul and body during the coming Advent and Lent.

Active steps are also being taken for the opening of a "House of Retreats for Workingmen." A little booklet, setting forth the nature and scope of the work, written by one of Ours, has been published by the "Messenger Office." Already the idea has excited a good deal of interest, one generous benefactor has promised his assistance, and there is

every prospect of being able to secure a splendid house and grounds, close to the city, almost ideal for the work. Many men have expressed their eagerness to make the experiment of a retreat. A deputation from Guinness's famous brewery recently called on the writer of the book to know when the Retreat House would be opened, promising to send fifty men from one Department alone to make the first retreat. "We do not mind what we have to pay, Father, for such a blessing and we would willingly work our fingers down to the bone to get money to build the house." Those who know the faith and piety of our Irish workingmen are confident that the splendid results obtained in Belgium and elsewhere by these retreats will be reached in Ireland.

JAPAN. *Tokyo, September 8, 1909.*—There has been little to write about for the last few months. As you know the centre of gravity for our undertaking has shifted from Tokyo to Europe and America since early in Spring, and we have been obliged to practice the very necessary virtue of patience, and have had time enough to make some solid progress in that virtue. Indeed, we can do nothing towards carrying out our plans, until Very Rev. Father General has been able to raise the necessary funds. We have truly grown very dear to him during the last months. The reason is, because we are adverse to begin in a small way on account of the great expectations that have been raised in the minds of the Japanese, both Christian and heathen, about our undertaking. There are also other reasons that force us to this decision. Now it is evident that four or five acres of ground, and we cannot do with less, cannot be bought within a large city of 2,000,000 inhabitants for a small sum. The purchase price will surely amount to $300,000 and then the two buildings that will have to be erected, a High School for about 400 to 500 students and a residence for the community with a public chapel will demand about the same sum. But in my view the most efficacious means will be for some prominent Fathers of the Maryland-New York or other provinces to approach rich and generous Catholics and ask them to become founder or co-founder of the new Institute, and I often pray that our good Lord will inspire some generous hearted Father with this idea, and have written to different provinces in that intent. So much on the situation. Now what news? The long protracted and enervating summer is coming to an end, though the Fall-season has officially set in some weeks ago. The heat was never very intense, as the thermometer did not rise in my room over 98 Fahr. but the great moisture of the atmosphere made the heat very disagreeable, and frequently interfered with sleep at night. It requires a little energy of will to undertake any earnest work during the hot season, and I constantly admired the fervor of my good companions that kept them hard at work in studying the language in spite of heat and

moisture. They are making considerable progress and it is quite interesting to hear them "Japanesing" with our boys and the cook. It is the custom for all the foreigners and those Japanese who can afford it, and who want to be "somebody" to go to the mountains or the sea-side during the summer months, so that the city becomes somewhat depopulated, especially as the thousands and thousands of extern students are away for their holidays. Of course in Japan everybody wants to be "somebody" so that even the smaller tradesmen flit away during the dog days, and the consequence is that more than the usual number of curs make their home on the streets and the police regulations about stray dogs have to be enforced. Thus it happened that we lost our little Mops, a present from a good friend and a hopeful ratter, as our compound swarms with those delightful rodents and disseminators of plague. Doggie had crept under the fence for a short promenade and either wandered into a dog-pound or into the house of a neighboring dog fancier. The notions of mine and thine are not very strictly drawn in this country of the gods. Whilst the other Fathers were devoting themselves to their dutiful study, I tried to enlarge my knowledge of the national spirit and genius of Japan by reading different books on that subject. One characteristic stands out very prominently. The Japanese race is the privileged race on earth, it is really the chosen race, the only one; all Japanese are descended from the gods who took up their abode in this beautiful country and generated this unique race, the privileged children of light intellectual as well as physical, a race divine.—*From a letter of Father Rockliff to the Rev. A. J. Maas, S. J.*

Missouri Province. *Chicago. New School for Deaf Mutes.*—Archbishop Quigley recently dedicated the new $157,000 home of the Ephpheta School for the Deaf at Fortieth Street and Belmont avenues. The dedication crowned years of patient, self-sacrificing effort on the part of Rev. Ferdinand A. Moeller, who has devoted much of his life to the aiding of deaf children and on the part of bands of philanthropic women. Furthermore, in the expressed belief of Rev. Father Moeller, the handsome building is the materialized answer to the prayers of the children themselves. "I told them to pray for a new school, and they did pray. And I know that God heard their appeal and that He helped us," declared the priest in a little talk he made to his co-workers.

Dedication of Loyola Academy.—Loyola Academy, Devon and Evanston avenues, nucleus of the new Jesuit University, was dedicated November 21, in the presence of many distinguished priests and laymen by Archbishop Quigley, assisted by the Rev. Alexander J. Burrowes, S. J., President of St. Ignatius College.

The Archbishop, with about fifty priests and a hundred students, formed in procession near the chapel at 4 o'clock

in the afternoon and passed around the building and through the rooms. After the procession had passed more than 500 persons assembled in the large auditorium, where they were addressed by the Archbishop and Father Burrowes.

The academy building is in mission style and has recently been completed at an approximate cost of $100,000. It is the first of a series of buildings proposed to be erected on the seventeen acre plot of land at Devon and Evanston avenues, which is to form the Jesuit University of Chicago.

The academy opened in September and has an enrollment of eighty-six students.

Kansas City. St. Aloysius Church. Free Reading Room.—Some months ago a free reading room was opened in St. Aloysius parish. Its main object was to furnish free of charge Catholic periodicals. It is open every week night and on Sundays. The pastors of the church turned in whatever reviews, magazines and Catholic newspapers they subscribed for; a number of parishoners did likewise, and it was surprising to see what a magnificent array of all the latest Catholic periodicals was regularly supplied to those who visited the reading room in the school building. It was not necessary to subscribe for many additional publications; there was abundance of those that before were thrown away or went to waste.

St. Louis University. Academy for the Study of the Ratio Studiorum.—The "Academy for the Study of the Ratio Studiorum" conducted by the philosophers of St. Louis University is a consolidation and reorganization of the "Special Ratio Academy" and the "Pedagogical Academy" which formerly obtained at the University. The new organization embraces all the desirable features of its predecessors.

The aim of the Academy is to arouse interest in the Ratio Studiorum, to make its members familiar with the plan of studies mapped out by the Society and to fit them to follow that plan effectively in the intellectual and spiritual training of their future pupils. At the weekly meetings there will be discussions and lectures by the members and by others—especially experienced teachers—invited by the Moderator to address the Academy. The subjects of these lectures and discussions will be as wide in range as the Ratio itself; they may include the origin of the Ratio, its development and its modifications, as well as its various rules and phases.

The program for the first semester is as follows:

Suggestive Outline of Papers.—1. Latin Rule (New Ratio). 2. English Translation. 3. Variations in old Ratio, trial Ratio, etc. 4. Development of subject of Rule. 5. How practised throughout history of Society. 6. Advantages gained. 7. Difficulties to be overcome. 8. Means sugested by commentators on Rule.

Sources.—1. Constitutions of the Society, Part IV. 2. Monumenta Pædogogica Societatis. 3. Pachtler—Monumenta Pædogogica Germanica. 4. Duhr—Studienordnung. 5. Hughes—Loyola. 8. Schwickerath—Jesuit Education. 7. Thesaurus Magistrorum. 8. Manuel des jeunes Professeurs. 9. Woodstock Letters. 1893-4-5-6-7. 10. The Teachers' Review, Maryland–New York Province. 11. Moulinier—Notes on the Ratio.

Program for First Semester.—Sept. 26. Rev. Father Provincial, "The teaching of the Society." Oct. 8. Business Meeting. Oct. 17. Mr. Paul Blakely, "The Field White with the Harvest!" Oct. 24. Mr. Edw. Garesche, "The Teaching of Poetry." Nov. 14. Notes by the Moderator, Mr. Rohr, and Discussion. Nov. 21. Mr. E. Danegger, "Historical Development of Greek." Nov. 28. Mr. Macelwane, "Father Nadal and the Beginnings of the Ratio." Dec. 12. Father R. Ryan, "The Teaching of English." Dec. 19. Mr. A. Grueter, "Rule 12 of Common Rules of the Ratio." Jan. 2. Mr. H. Erbacher, "Rule 13 ibid." Jan. 9. Mr. J. Preuss, "The Making of the Ratio." Jan. 23. Father G. Deglmen, "Reading." Jan. 30. Mr. P. Rohr, "The Formation of Catholic Leaders." Feb. 13. Father J. Shannon, "The Teaching of Science."

In connection with the Academy, a library of books treating of the Ratio and of Pedagogy has been started. Contributions of books, pamphlets, etc., for this library, as well as suggestions regarding plans of work and the like, will be gratefully accepted and highly appreciated by the Academy. News of work done by our other houses of study in the way of studying the Ratio or its application in different colleges, is especially desirable.

In connection with the Academy the following letter has been sent to all the colleges of the Society.

Rev. and Dear Father in Christ,

P. X.

We have here at the University an Academy devoted to the study of the Ratio Studiorum. Weekly lectures and discussions by the members themselves or by invited guests; research work and private publication of pedagogical data and helps, form the main features of our activity.

We are about to make a compilation of statistics and data of the educational work being done throughout the Society; both with a view to our own instruction and inspiration, and in order to renew interest in and enthusiasm for our great pedagogical system, now dearer and more necessary to us, because of the general tendency in matters educational toward faddism and experimentation.

We therefore earnestly and humbly appeal to your Reverence's charity to furnish us with all data and information which might in any way serve to complete and enrich our statistics.

To facilitate the giving of data we subjoin the following leading questions which we ask you to answer not only for your own college, but also for the entire Province or Mission in which you are working. You may be assured that whatever help you give us in this matter will be most cordially appreciated and make us your Reverence's debtors. Our prayers and mementoes in Holy Communion shall be yours that the good Lord and Master whom we serve as brothers and sons of one great Father may bless and bring to rich fruitage all your toils and labors in his sacred vineyard.

Thanking your Reverence in advance, I commend myself to your holy Sacrifices and prayers, and you and all your intentions to the Sacred Heart of Jesus.

Your Reverence's servant in Christ,

P. G. Rohr, S. J., Moderator.

P. S.—If your Reverence should lack time to furnish this information, we ask you to interest some one else in it and to forward it as soon as convenient.

How many Universities have you in your Province?—Colleges?—Academies?—Seminaries or Apostolic Schools?

What courses have you in your Universities?

What courses have you in your Colleges?

How many students in the Universities?—In Colleges?—Seminaries?—Academies?—Preparatory Schools?

What liberty is allowed the Society in teaching?

What State legislation hinders the work of Ours?

How do Ours apply the methods of the Ratio to matter authorized by the State?

How is the class-matter in the various branches distributed through the various courses?

What State examinations are to be undergone prior to conferring of diploma?

What authors are used in teaching the various branches?

A.—Grammar; a.—Latin. b.—Greek. c.—Vernacular. d.—Modern languages.

B.—Composition. Rhetoric.

C.—Literature. a.—Latin. b.—Greek. c.—Vernacular. d.—Modern foreign language.

D.—Sciences. a.—Algebra. b.—Geometry. c.—Trigonometry. d.—Physics. e.—Chemistry. f.—Biology. g.—Physiology.

F.—Philosophy. a.—Logic. b.—Ontology, c.—Cosmology. d.—Psychology. e.—Theodicy. f.—Ethics. g.—Supplementary branches: (Aesthetics, Pedagogy, History of Philosophy, etc).

Have you any scientific observatories, seismological, graphical, meteorological, astronomical?

What work are they doing?

What recognition on the part of the State?

How are the Sodalities flourishing?

Number of Sodalities? Number of Sodalists?

What is done to educate Lay-apostles and Lay-leaders?

What practical works of charity in hospitals, schools, prisons, among the poor, is done by the students?

What is done in the line of practical sociological work?

What special methods of discipline are employed? (e. g. military training, etc.)

What about athletics? Sports?

What academies, societies and glee clubs are flourishing among your students?

What average of vocations to the priesthood and religious life obtains among your students?

What average of your students embrace the professions?

What incidents or items of particular interest or edification can you give of your work in our colleges?

What are Ours doing in the line of literary work; books, pamphlets, magazine and newspaper work?

What Pedagogical works could you suggest that might be of use for the young teacher?

Memorial Tablets.—During the St. Louis Centennial celebration which began with the week of October 3, 1909, two Memorial Tablets were unveiled to mark the sites of the old College and the old parish Church. Though the weather was chilly over 3000 people gathered for the ceremony.

The tablet marking the old College site was erected by the Alumni. It reads thus:

I. H. S.
ST. LOUIS UNIVERSITY
FOUNDED IN 1818
OCCUPIED THIS SITE FROM 1828 TO 1888
ERECTED BY THE ALUMNI

The inscription on the tablet to mark the site of the old Church reads as follows:

A. M. D. G.
HERE STOOD
THE COLLEGE CHURCH
ST. FRANCIS XAVIER'S
1840–1888
ERECTED BY THE PARISHIONERS
OCTOBER 1909

Meteorological Department. Improved Weather Bureau.—St. Louis University is to have a meteorological department on a par with the Government meteorological stations of the first class.

All the instruments necessary for keeping tab on the sunshine and rain, anticipating changes in the temperature and kindred weather phases are now at the university. Some have been set in place and are now working, while others are waiting to be attached to the strands of wire leading to the quadruple recorder and other recorders which will automatically register the fickleness of the weather.

The instruments comprising the meteorological outfit are the gift of F. J. Remmers, president of the F. J. Remmers Construction Company and the Master Builders' Association. The donor, in supplying the money for this splendid department, has given the Jesuit Fathers his sanction to buy every instrument designed to aid in meteorological research.

Toledo. Opening of St. John's Law School.—The Law School of St. John's University began the work of this school year at the University on Monday, September 20, 1909.

The registration showed a gratifying increase in the number of students as compared with a year ago.

The Rev. Francis Heiermann, S. J., president of the University, stated that St. John's Law School was established to accommodate young men who desired to acquire knowledge of the law, but were unable to leave the city to study at distant law schools; also for the accommodation of those who desired to know something of the law for business purposes. The faculty of the University, Father Heiermann said, decided that the law course should be thorough and solid. It covers three years, and this meets the requirements for admission to the bar in Ohio, the law providing that candidates for admission to the bar must have studied law for three years. Father Heiermann alluded to the recent meeting of the American Bar Association, at which certain law schools in New York state were harshly criticised for requiring only a two-year course of study.

Father Heiermann announced that this year there would be a lecture on philosophy on every other Wednesday evening. The lecture will be by the Rev. Father Gettelman, S. J., of the University faculty. The course in philosophy is open to the public and men and women are invited to attend.

New Orleans Province. *Marquette Hall.*—The Marquette Association of New Orleans, organized by Rev. A. Biever, S. J., is actively engaged in completing arrangements for laying the foundation stone of Marquette Hall, the first building of the contemplated Catholic University. His Grace Archbishop Blenk has given his warmest approval to the project. Mr. Walter R. Stauffer, treasurer of the Association, announces that all but $25,000 of the $200,000 required for the first building has been secured. The University will be a development of Loyola College, St. Charles Ave., New Orleans.

Grand Coteau. Opening of the College.—The new boarding college of St. Charles, Grand Coteau, La., of which the foundations had been laid in March, was opened to students October 1. The main section is a four-story building 383 feet in length, equipped with all modern apparatus and with accommodation for 200 resident students. Founded in 1838 in the centre of the district settled by the Acadian exiles, Grand Coteau College had been one of the educators of the

public men of Louisiana until 1900 when the college buildings were burnt down. Another fire destroyed the hall of residence in 1906.

NEW YORK. *Brooklyn College. Alumni Sodality.*—The Alumni Sodality of Brooklyn College which is made up of graduates of colleges and professional men, held its first meeting of this scholastic year on Sunday, October 17th. The Sodality assembled in the College Hall at 8 o'clock to hear Mass and receive Holy Communion. Father Coughlan, who said the Mass, delivered a short instruction. Breakfast was served in the College, at the end of which a number of speeches were made. Following the breakfast there was an official meeting presided over by Rev. Father Rector, who took occasion to commend the Sodalists for their zeal and to urge them to still greater efforts to foster and extend the work of the Sodality and to aid the College in every possible way. The interest which the Alumni Sodality has displayed in the success of the College has been a source of great gratification to the Fathers who are attached to Brooklyn College and St. Ignatius Church. It is customary for the members of the Sodality to receive Holy Communion in a body four times a year, but they have a special Mass in the College Hall every third Sunday of the month at 10 o'clock. This monthly reunion around the altar is made the occasion of a display of Catholic faith and loyalty destined to do incalculable good not only to the gentlemen who actually participate in this laudable meeting but to their many friends and business and professional associates.

The Retreats for Men.

AT FORDHAM.

Retreats given.	No. of Retreatants
July 9	20
" 30	25
Aug. 13	16
" 27	15
Sept. 3	31

AT KEYSER ISLAND.

Retreats given.	No. of Retreatants
Sept. 17	24
Oct. 8	19
" 22	8
Nov. 26	9
Dec. 17	15

Retreats to be given, when this report was received.

AT KEYSER ISLAND.

Jan. 14	March 18	April 22	May 13
Feb. 11	April 8	" 29	" 20
" 25	" 15	May 6	" 27
March 11			

AT FORDHAM.

June 17	July 15	Aug. 5	Aug. 26
" 24	" 22	" 12	Sept. 2
July 1	" 29	" 19	" 9
" 8			

June 3 } Doubtful where we
" 10 } can hold them.

The number of men in the retreats already given is no measure of the deep interest in the movement. In fact, after the first two retreats no special effort was made by the Director to secure Retreatants. The work was so dependent on conditions at Fordham and especially at Keyser Island that the number had to be limited, and in a few cases there was a waiting list. The men themselves do the work of recruiting. Their spirit of zeal is admirable.

In these retreats all classes of men are represented. In the last retreat held, December 17, which may fairly be taken as an illustration, there were present a professor of Yale University, (a convert), a Proprietor and Editor of a Newspaper (non-Catholic), two lawyers, one merchant, two business men, one public school teacher, a student of New York University, a clerk in the Surrogate's office, a cook, a mechanic and three ordinary workers. The movement is thus thoroughly democratic and American. This is one of its marked and attractive features. To make class distinctions as in Europe would kill it. Every country has its own needs and its own conditions and surely the Exercises can do their great work everywhere.

The promise is very bright. The management hopes to have bands of forty and fifty ready for the Spring, when the Villa Houses can be used.

The work of organization is almost complete, and there are promotors and deputies from the policemen, firemen, postmen, Knights of Columbus, mechanics, etc., actively engaged in filling up their retreat lists. The booklet explains this organization. Some of the Labor Leaders, and among others Mr. Mitchell and Mr. Moffett are intensely interested and are expected soon to join the ranks. The interest in the movement is growing every day and there is scarcely a newspaper in the country that has not given it emphatic notice. The Press notices and articles in the New York papers were written up by their own agents and from personal observation and interviews with the men. *Harper's Weekly* and the *New York Herald* sent men, who spent a whole day following the work of the retreat and observing for themselves. In each case the writer had no religion. The secular clergy are becoming warm friends of the movement and many of them have spoken of it from the altar. The Archbishop has given the work his unqualified approval and his heartiest God-speed. The impression made upon the men who have already taken part in the retreats, and their enthusiasm in promoting the work among their fellows cannot well be described.

With a building to carry on the work in adequate and regular form every week-end, it is hoped that more than three thousand men will be impressed by the Exercises every year. When this first year will have been completed, more than eight hundred men will have made the Exercises—

and this notwithstanding many difficulties and obstacles, and without any permanent house and equipment. It is even doubtful whether one house in New York will be sufficient to meet the demands for retreats. The building fund is growing, and there need be no alarm on financial grounds.

The men who make the retreat are, as a rule, quite generous. One gave $1000 and promises another. Two gave $500, one $300 and several $100. The circular was as effective as circulars usually are. The personal appeals, which hitherto have been few, were very satisfactory in results. There is even a hope that one man will give the building to carry on this grand apostolate. This hope has solid foundation in the good will and words of a friend of the movement.

PHILIPPINE ISLANDS. *Manila. Night School.*—The night school for the laboring classes opened recently by the Jesuit Fathers in the basement of the Ateneo de Manila in the Walled City, is being patronized by hundreds of the working people of the city. The classes are under the direction and supervision of Father Villalonga. The principal courses are English, Spanish, book-keeping, arithmetic, drawing and stenography.

ROME. *The Biblical Institute.*—Extract from "Algunas Noticias Edificantes" of the Province of Mexico.

The project of the Biblical Institute dates from the time of Leo XIII. Had Leo lived two months longer the Institute would have been founded but on a very different basis. Leo desired an "Institute Libre" which while excluding no religious order would nevertheless have been confided to no one order in particular. On the accession of Pius X, the Holy Father examined the project anew and four opinions were advanced. Some with Cardinal Rampolla were for Leo's idea; others favored the Dominicans, as they were already in the field and seemed best equipped by their studies in the Biblical School in Jerusalem; others gave the charge to the Benedictine Fathers already entrusted with the Vulgate; the remainder with the Holy Father voted for the Society.

The Pope was resolutely determined to hand over the charge to the Jesuits. "The Company," said he repeatedly, "and no one but the Company." In effect after various difficulties had been surmounted, and, thanks to the powerful influence of Cardinal Vives y Tuto, the Spanish Capuchin, the Biblical Institute was confided to the Society. . . . According to the testimony of Father General and the French Assistant, never has the Holy See given the Modern Society so great a pledge of love and confidence.

The Holy Father called Father Fonck to Rome in order to arrange the details of the foundation. For the first audience Father Fonck followed the usual formalities owing to which he had to wait a dozen days at least before he saw the Pope. At this rate the business would never be despatched.

But the Pope gave him to understand from the first day that he could come as often as he wished; the only thing to be done being to tell the Chaplain, from whom he would learn the hour most suitable. And so Father Fonck was admitted to conversation with the Holy Father as often as he wished; ordinarily it was between seven and eight in the evening. The Pope received him with the greatest kindness.

The groundwork was discussed and prepared by the Holy Father and Father Fonck alone; no one knew aught of the matter pending but Father General. Only the final details had to be put before the Cardinals.

Father Fonck attributes the fact of the Institute coming into the hands of the Society wholly to the Sacred Heart, for which he has cherished a very tender devotion ever since the days of his studies at the Germanicum. And truly, since he has been put in charge of the Institute, never did he need more the special help of the Sacred Heart, as the following details will show.

The Holy See reserved to itself the ownership of the Institute, as this seemed the most secure, but considerable expenses had to be faced; "I myself will pay them all," said the Holy Father, "but say nothing to the Procurators; if on the other hand you can get anything, well and good."

Father Fonck was then immediately on the lookout for a site, which was the thing most necessary in order to be able to commence the Course in November. After going about Rome several times he finally set his eyes upon the Palace of the Apostolic Chancery, which is but a few minutes distant from the various colleges. On the first floor lived a Cardinal; the second was intended for a school of little importance. There was an independent entrance, magnificent halls, spacious apartments—all in a word that could be desired. Father Fonck went to the Pope and told him he had found his Institute in the said Palace, but that it was now occupied by a school. "The school will go elsewhere," replied the Pope, "the site is yours, provided the Institute fixes its abode there." However, Father Fonck judges that with time he will be enabled to change for something more spacious, as he hopes for a great development of the Institute, for which the present installation will be too small. He is doing things on a magnificent scale, and to the suggestion to be mindful of Holy Poverty he replied: "Holy Poverty will stay at home with me; the Biblical Institute does not need to go with her. I desire to carry out all in conformity with the dignity of the Holy See as long as I have at hand the means convenient."

The question of the Library has been settled. There is in the Vatican Library a special section for Studies in Holy Scripture, very well stocked, it appears, but owing to the inconvenient hours assigned for consultation and the distance of the Colleges, it was of use to very few. The section

was therefore transferred on three conditions: 1. The Vatican retains the right of property; 2, the Manuscripts and Codices stay at the Vatican; 3, the library will be in charge of the personnel of the Vatican Library.

So the library has at least been started, as Father Fonck has met with equal good fortune in other quarters. A monsignore one day suggested the idea of applying to Carnegie, so well known for his passion for founding libraries. Just at the time, some American Bishops were in Rome for the American College Jubilee; and among them, the Bishop in whose diocese Carnegie lives, and another, a friend of Carnegie. Father Fonck at once called on the former and explained the plan. The Bishop was quite in agreement with it and directed Father Fonck to draw up in English an explanation of the new Institute and to emphasize in a particular way its international character and its object—the defense of Holy Scripture, no mention however being made of the Jesuits.

"I will show the memorial" said the Bishop, "to my colleague and promise to present it to Carnegie. Be of good heart; meanwhile how much do you need for the first installation?" "25,000 lires." "Here, I take pleasure in giving you the necessary amount." The Bishop then handed the Father the required sum in bank notes.

The funds come in day by day providentially. Among the Bishops who had come to Rome was one who had recently celebrated his sacerdotal jubilee and had been presented by his people with a big sum of money. Not needing the same for his diocese he put it at the disposal of the Pope. Father Fonck heard of it and went to the Holy Father and begged him to apply the alms to the Institute. The Pope commended the idea and consented on the sole condition that nothing be said to the Procurators. Another day Father Fonck heard that a certain very wealthy American benefactress had charged her Bishop to offer the Pope any sum he would desire to accomplish any personal wish of his. At once Father Fonck was at the Vatican: "Holy Father, would not a big alms to the Institute be the accomplishment of a personal wish of Your Holiness?" "Yes indeed, it would give me very great pleasure." Father Fonck expected this reply, so he went straight to the Bishop and told him how the personal wish of the Pope could be gratified. The victory was gained. On his return the Bishop promised to propose the matter to the lady.

Rome of October 16th, 1909, gives this list of the faculty:

1. Father Andrea Fernandez, of the province of Aragon, will teach the exegesis of the Hebrew text of the first two Books of Kings (two hours); and the criticism of the Hebrew text with the general principles and their application to these Books (one hour); and in the second half of the year he will add a lesson on the history of the Hebrews from

Samuel to the death of Solomon (one hour), and one on a question of the biblical theology of the Old Testament, viz. Messianism (one hour).

2. Father Anthony Deimel, of the province of Germany, will teach the Assyrian language (two hours), the history and geography of Assyria and Babylonia (one hour); besides he will explain the relation between some of the principal cuneiform texts and the Bible (one hour).

3. Father Enrico Gismondi, of the province of Rome, will teach the Aramaic (Syriac and Chaldaic) language (two hours), and the Arabic language (one hour).

4. Father Enrico Rosa, of the province of Turin, will teach Biblical Greek (one hour).

5. Father Herman van Laak, of the province of Germany, will teach the treatise of the inspiration and inerrancy of the Sacred Books in the second half of the year (three hours).

6. Father Leopold Fonck, of the province of Austria, the Rector, will teach the special introduction to the Epistles of the New Testament and to the Apocalpse, and the exegesis of selected texts from the Epistles of St. Paul (three hours); he will besides give a lesson on the method and the literary aids for the study of the Sacred Books (one hour), and one on Gospel history (one hour).

7. Father Ladislaus Szczepanski, of the province of Galicia, will teach Biblical geography and archeology (two hours), and a higher course of the Hebrew language (one hour).

8. Father Lino Murillo, of the province of Castille, will teach the exegesis of the Greek text of the Gospels up to the Passion (two hours), and will give a practical course on the difficulties to be met in the study of the Sacred Scripture (one hour).

9. Father Lucien Méchineau, of the province of France, will teach the general introduction to the Bible, and the special introduction to the Pentateuch (two hours); he will besides give a course of introduction to the didactic Books of the Old Testament and of the exegesis of the Psalms (two hours).

10. Father Mario Chaine, of the province of Lyons, will teach the Coptic language (two hours).

11. Finally, the Prefect of the Vatican Library, Father Francis Ehrle, will give conferences in the Institute on paleography relating to the Bible.

Death of the Rev. Francis Beringer, S. J.—After a long and laborious life spent in the service of the Church, the saintly and cheerful Father Beringer breathed his last in the Collegium Germanicum on the 23rd of January, 1909. His name, together with that of Father Schneider, will be ever associated with whatever has to do with indulgences and will be recalled with interest by those of Ours who have been so fruitfully assisted by his labors, which extended over a period of twenty-five years.

Father Beringer was born May 30th, 1838, at Mainz in Germany, of simple, God-fearing parents. After pursuing a classical course in the Gymnasium of his native town he took up the study of philosophy and theology in the Gregorian University, Rome, where he spent seven years. At Mainz as well as at Rome he laid those solid foundations of piety and studiousness which during his whole career were a second nature to him. In 1864 he was raised to the priesthood and after a little parish work in Bingen became secretary and right hand man to Bishop Emmanuel von Ketteler. It was in 1879 that he conceived the idea of entering the Society of Jesus. This very same year saw him an humble and retiring novice at Exaeten. A year's rhetoric and the tertianship followed, and as he was about to prepare for the missions of Chile was called to Rome. In the beginning of the next year Father Schneider, the indefatigable collaborator of indulgences, died and Father Beringer was appointed to take his place. He published the manuscripts of Father Schneider under the title of "Rescripta Authentica necnon Summaria Indulgentiarum." In 1888 he was elected Consultor to the Congregation of Indulgences and to this he gave his life work. The regular sessions, reports, the preparation of data for publication and for the new editions of Maurel's and Schneider's books on indulgences, the answering of questions from all parts of the world took up all his time. The book of indulgences by Fathers Maurel and Schneider received a thorough revision under his hands. The eleventh edition appeared with his own name. Needless to say, it was highly praised by the Congregation of Indulgences. Though Father Beringer made it his principle to adhere faithfully to work imposed upon him, he found time nevertheless to publish articles and many documentary works. Under his name appeared the "De Congregationibus Marianis Documenta et Leges" and "Recueil de Prières et d'Œuvres pies."

With all this activity Father Beringer never lost sight of what was dearest to him, piety and religious fervor. Deep rooted in his heart was the spirit of priestly holiness.

Father Beringer's death was as peaceful and calm as his life had been. His remains now rest in the Jesuits' crypt on Campo Verano with those of Fathers Beckx and Martin and with those of Cardinal Steinhuber all of whom he had during life known and loved with childlike affection. R. I. P.

SPAIN. *The Disorders in Barcelona.*—The causes of the July disorders are probably known to the readers of the LETTERS. A combination of circumstances gave the Radical element in Cataluña a chance to manifest its hatred to God and King. Barcelona was the storm centre where the "Red Week" opened with the general strike of Monday, July 26th, 1909. It was on Tuesday that the startling report reached

our Fathers in the Colegio del Sagrado Corazón, in the Calle de Caspe, that churches and convents were being stormed and destroyed. Superiors had to think quickly. That the College would be attacked was certain. Ours must disperse and seek refuge in the houses of friends. As the danger was growing greater every minute it soon became evident that to appear in the streets with soutane and cloak would be probably to invite death. Disguises or clothes of various kinds had been quickly bought in case of emergency, and these were hastily given to the Fathers and Scholastics, who, one by one, left the building and sought refuge in appointed houses. Father Rector, Father Minister and two Fathers with most of the lay brothers and some faithful servants remained to await they knew not what. As the situation grew desperate and the streets of the city began to fill with smoke from burning churches and convents, some brave young men of the Sodality, heavily armed, made their way through the almost deserted streets to the College. There was strenuous work ahead for that brave little band. Their heroism and that of four Civil Guards, or heavy armed police, who reinforced them was to save both the college and the church.

The attack on the college came at about one A. M. on Wednesday morning. It was about eleven o'clock on Tuesday night that Father Minister received warning that the incendiaries were going to attack the college. Those who were not on sentinel duty were quickly aroused. Shortly afterwards there came a heavy knocking at the residence door. It was a Civil Guard, disguised as a rioter, who warned the defenders that groups of men were leaving the Paseo de Gracia to attempt to burn the college and the church. It was not long before bands of men began to form silently in the neighboring streets. The attack was to come not from a disorderly mob, but from silent, well instructed groups of desperate men, who, it is said, were chosen by lot to make the assault. Suddenly, there came from the dark streets, low, almost imperceptible signals, which warned the defenders that the enemy was ready for the attack. In the dark windows of the college the defenders stood with rifles and Mauser pistols ready to open fire, while above on the roof the lay brothers and servants with a large supply of rocks and bricks awaited the first shot. Several of the anarchists stealthily made their way to the college entrance and placed a bomb of explosive material to shatter the heavy iron door. The explosion quickly followed. The blinding flash lit up the dark street and the group of desperate men. With the roar of the explosion came the answer of the defenders. In about thirty seconds some fifty shots were sent down into the dark street and a shower of rocks and bricks smashed upon the pavement below. When the firing ceased and silence reigned again, the enemy was far from the Calle de Caspe.

The Republicans, furious at their defeat, planned new attacks, but the presence of a strong force of Civil Guards and an arrangement of electric lights with reflectors in the college windows frustrated their hopes of success. They fired shots from the neighboring buildings, but the Mausers of the Civil Guard soon brought quiet again. It was on the feast of St. Ignatius that the alarming news came that more than two thousand of the most desperate of the Republicans from Camp de l'Harpa and from Clot were coming to attack the buildings. Fortunately, the vigorous action of the troops who had cleared the streets with rifle and cannon brought security to the college and church, though not before the Workingmen's Centre of San Pedro Claver, situated in a laboring section of Barcelona and directed by the young men's sodality, had been destroyed.

While exciting scenes were taking place in Barcelona, Ours in Manresa, Sarria and Valencia dispersed and sought refuge in houses of friends. For the most part only Superiors remained in the buildings. In Manresa the cowardice of the Republicans, who burnt several convent churches, was mainly responsible for the safety of those holy places, so dear to the Society—the Hospital of St. Lucy (Sante Lucia) and the Holy Cave. Believing that the defenceless buildings were well guarded the incendiaries avoided them and attacked convents of nuns, until the muskets of the soldiers cleared the streets. While the buildings in Sarria, a suburb of Barcelona, were not attacked, still they were in constant danger. Ours, however, were prepared to meet an assault. Rev. Father Provincial, Father Iñesta, personally superintended the defence. In Valencia the plans of the Republicans promised to equal the violent deeds of Barcelona. From prudence Ours deserted their buildings, leaving their protection to the police sent by the good Catholic Governor, whose vigorous preparations to meet the proposed outbreak prevented the disorders from gaining the slightest headway. While trouble raged in the Province of Gerona the residence in Gerona was safe. In other parts of Spain peace reigned supreme.

WORCESTER. *Holy Cross College. Holy Cross Night.*—Our seventh annual Holy Cross Night celebration was held with its customary enthusiasm and success on Thursday, October 21st, 1909. The special feature, moreover, of this year's program,—the invitation to all the alumni to come and see the full college plant in operation, to visit the classes and laboratories, to attend the lectures and recitations, and other student exercises,—met with a response which promises its permanent observance. From the first class in the morning until the last at the close of the day, alumni were to be found visiting the various lecture-rooms of Philosophy, sciences and the fine arts.

A Novel Exhibit.—The Springfield City Library authorities have introduced an attractive and instructive feature into their building in the way of a college exhibit. A selection has been made of about thirty representative colleges and universities of the East with some of the larger institutions of the West, and pictures of the buildings, grounds and presidents of these establishments have been arranged on screens in the art-room and hall. Their catalogues, too, and other publications have been brought together, and these along with general works on education are exposed for the perusal of the public, who are invited to inspect them. Holy Cross is quite substantially represented in this collection.

HOME NEWS. The following College numbers were received too late for insertion in the October, 1909, issue of the WOODSTOCK LETTERS.

New Orleans Province. Shreveport, La. Number of students	67
California Province. Santa Clara. Number of students	311
College Total, Oct. 1, 1909	11,413

The Autumn Disputations took place on the 22nd and 23rd of November. *De Sacramentis in genere*, Father J. Fitzpatrick, defender; Father J. Mellyn and Father T. Young, objectors. *De Gratia Christi*, Father S. Snider, defender; Father Causey and Father J. Gimenez, objectors. *Dissertation on Sacred Scripture*, "Esdras and the Canon," essayist, Father J. D. McCarthy. *Ex Jure Canonico*, "What is Canon Law?" essayist, Father M. McNally. *Ecclesiastical History*, "The Papacy at Avignon," essayist, Mr. J. Morgan.

Ex Ethica, Mr. J. Carbajal, defender; Mr. J. Gipprich and Mr. P. McHugh, objectors. *Ex Psychologia*, Mr. C. Mahan, defender; Mr. C. Deane and Mr. F. Cummings, objectors. *Ex Cosmologia*, Mr. E. Sanders, defender; Mr. C. Shaffrey and Mr. W. McFadden, objectors. *Mechanics*, "The building of a Bridge," lecturer, Mr. H. Wennerberg.

St. Catherine's Academy.

On the night of November 25th the Philosophers held their Academy in honor of their patron St. Catherine. The program presented, which was both literary and musical, met with undoubted success. An English ode by Mr. Louis Gallagher, and a Latin ode by Mr. Cullen rehearsed her praise in poetry. Mr. Wennerberg read a paper on Temperament in Modern Philosophy, Mr. Walsh, a paper on Philosophy and Its Propagandism, and Mr. Millar, a paper on Philosophical Principles in Art. Besides three selections from the orchestra, the musical part of the program included a violin solo from De Bériot by Mr. Jos. A. Murphy, a cornet solo by Mr. Haubert, and the Choral song, "The Day is Done," rendered by the Philosophers' double quartet.

The Teachers' Review.—A new periodical with the title, *The Teachers' Review*, has been started in the Maryland-New York province, but not exclusively for this province. It is published from Woodstock College, and the first number appeared in January. The little venture is a quarto of sixteen pages, with four issues a year. It is to serve as a distributing centre for views and practical suggestions on our studies and teaching. For private circulation among Ours only it must depend for its articles and its support on our own colleges. The subscription price is one dollar ($1.00) a year.

ERRATA IN WOODSTOCK LETTERS, FOR OCTOBER, 1909.

(In "Philippine Islands.—Manila.")

Page 442 (last line) for "1868 and 1869" read "1861 and 1898."

Page 443 (line ten) for "five colleges in Manila" read "five colleges: one in Manila."

Page 455. The names of John F. X. Murphy and John J. Cassidy, of the Maryland–New York Province, were omitted, by an oversight, in the list of the newly ordained priests.